VOLUME 34—No. 1 JANUARY, 1928

Continues The Sermonizer, Student and Teacher, Preacher's Assistant, Preacher's Magazine, and Preacher's Illustrator

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Entered as Second-class matter, at the Post Office. Reading, Pa., under act of March 3, 1897

The BIBLE CHAMPION is the Official Organ of the Bible League of North America, an Organization formed to Promote the True Knowledge of the Bible and consequent Faith in its Divine Authorship.

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THE BIBLE CHAMPION

CONTENTS—JANUARY, 1928

EDITORIAL

A Personal Message to Champion Family—*T. C. Horton*..... 1
Lasting Fragrance of a Serviceful Life—*A. Z. Conrad, D.D.*..... 2
Notes on the Virgin Birth—*Leander S. Keyser, D.D.*..... 4
The Credibility of the Bible—*Philip Mauro, Esq.*..... 6
Scorching "Elmer Gantry"..... 7
The War to End War—*Harold Paul Sloan, D.D.*..... 8
It Certainly is Puzzling—*Leander S. Keyser, D.D.*..... 9
Notes and Comments..... 11
Wayside Gleanings..... 15

THE ARENA

The Rationality of Theism—*George Boddis, S.T.D.*..... 17
Belittling the Bible—*T. C. Horton*..... 23
Power of the Prayer Meeting—*Anna Ross*..... 24
A Symposium on Evolution..... 25
Outposts of Faith in Christ—*Charles Roads, D.D.*..... 31
Sir Arthur Keith vs. the Bible—*Rev. Frank E. Allen*..... 34
The Scientific Method—*Rev. Albert L. Copeland*..... 37
Remarkable Revivals in China—*George T. B. Davis*..... 39
Race Origin in the Bible—*George Wilson Brent, D.D.*..... 41

THE SANCTUARY

The Winds of Doctrine—*David James Burrell, D.D., LL.D.*..... 42
FLASHLIGHTS—*Edwin Whittier Caswell, D.D.*..... 44
PRAYER MEETING SERVICE—*A. William Lewis, D.D.*..... 45

OUR SERIAL

Jungle Poison—*Professor Glenn Gates Cole*..... 47

THE LIBRARY TABLE

Conducted by Professor Leander S. Keyser, A.M., D.D.

Analysis of an Infidel's Book..... 51
Random Thoughts on Evolution..... 54
Reviews of Recent Books..... 55
Additional Book Notes..... 59

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People who desire to be posted in regard the present conflict should read these books

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THE BIBLE CHAMPION

Official Organ of the Bible League of North America

olume 34 JANUARY, 1928 No. 1

A Personal Message to Every Member of the Bible Champion Family:

IT HAS been the writer's privilege for many years to read THE BIBLE CHAMPION and to profit from its splendid articles.

It has been fortunate in having some of the safest, sanest, soundest and most satisfactory editors and contributors, whose messages have always been true to the Word of God, and helpful both to ministers and laymen.

The present condition of the church calls for just such a magazine as THE BIBLE CHAMPION.

Many ministers would be glad to subscribe for it, and many Christians would be delighted to have it in their homes—*if they knew about it!*

Can not we, who are being helped by it, use some practical means in introducing THE BIBLE CHAMPION to those of our friends who have never seen it?

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God has raised up a means by which many who need help along this line, may receive it. Why not do our best to see that they get it, while the day lasts?

Yours in fellowship,

T. C. HORTON.

Long Beach, California

EDITORIAL

The Lasting Fragrance of a Serviceful Life

WE have been surfeited in recent months with salatious biography. There has been a determined effort to destroy the character and influence of men who have been conspicuous as leaders. Writing down notable characters appears to be a pleasant pastime among men who evidently have a fondness for notoriety and who are willing to sacrifice their own self-respect and the respect of other people for the sake of gratifying unholy ambition. Avarice and cupidity appear in this infamous work. The most base of all attacks is the attack which is made under the protection of a tombstone. Gladstone, Washington, Harding, Beecher, and other notables have had their despicable traducers. Men who thus write are beneath our contempt.

In contradistinction to all this we have biographies which are calculated to inspire and instruct. No reading is more rewarding than the reading of biographies of eminent men whose contributions to the world's progress have secured for them a secure place in the affections of humanity. A single chapter out of an illustrious life will do more to inspirit youth to noble undertaking, than whole volumes of speculative philosophy.

Illustrating this fact contemplate for a little while a single chapter in the life of the Apostle Paul. He had had an extended experience in proclaiming "Jesus and the Resurrection" which was the glowing theme of the discourses which transformed cities, communities, and countries. After the startling vision which completely changed his course of life he had never ceased to engage in enthusiastic service for his Lord and Master. On his way to Rome, he suffered shipwreck, but safely landed on the Island of Melita. He wasted no time, when perforce of circumstances he was thrown into fellowship with a people entirely unfamiliar with the great truths he taught, and who were not regarded as in any sense on a par with the people of Palestine or Rome. He had a miraculous escape when a poisonous reptile fastened upon his hand almost immediately upon his arrival at Melita. This gave him prestige among the people and his words became at once words of authority to them. Providential interventions have again and again sufficiently authenticated messages to awaken confidence and secure acceptance when without such intervention the effort world have seemed hopeless. The stay in Melita was merely a parenthesis, but filled it with beauty and truth.

We are sometimes so absorbed with the ul mate outcome of life, that we forget the i portance of successive features and faces of while we are passing along. There are no u important days in life. Time is sacred. Hou days, months and years are only the markin of intervals which are always in the nature opportunity and privilege. How beautiful thought it is that even the temporary interru tions in our great pursuits may be so occupi as to leave fragrant memories of them.

A good life is always transforming dese into oases. Even today there is a sweet fr grance emanating from the words of Paul the people of Melita during the few days of sojourn there. Paul's kindly interest in t people of Melita put that Island on the m of the world's history. To leave behind us t flowers of truth, kindly acts, pleasant though is to make a pathway over which subseque travelers will be glad to come. Those who ha blazed trails through unexplored forests ha left the world indebted to them beyond wor Three months of kindly service among the pe ple of Malta, made for Paul a host of frien who without doubt were heavy hearted wh they said farewell. When duty and destin tion are calling us, it is never safe to linger t long, however pleasant, and however seem ingly profitable present associations may be.

There were no uninteresting stages in t notable journey of St. Paul, who had made appeal unto Caesar. On the ship, whose si was, "The Twin Brothers," we find the Apos moving on in his journey to Rome. Of t thousands of ships which were sailing t waters of the Mediterranean Sea at the sa time, we know nothing. Human personalit give immortality to places and objects. He is a ship which passed down into history b cause of the notable personality associated wi it on a single voyage.

The great thing which concerned the Ap tle at every port he touched was not its co mercial relationships or its political presti but the infinite possibilities of the inhabitan should they accept Jesus Christ as their Lo and Saviour. Syracuse, Regium, Puteoli, ha all been immortalized by that single voyage St. Paul. Travelers usully find what they lo for. The seekers for big game in Africa fi elephants, tigers, and other wild anima

hose who are seeking an opportunity to lift man life to a higher level find that.

Men return to tell us that they had seen evidence of Missionary activity in foreign nds. Why? Because they were not looking r that. We always gravitate to the place e are seeking when we enter a great city. If e are bent on pleasure, we find amusement nters readily. If we are interested in Christ's ngdom, we find the places where the Crucid Christ is exalted, in Mission and in Church. hose who are interested in money making find portunities for trade. Those occupied with erary interests will be led to the great libraes.

Paul was always looking for Christian felwship. At Puteloi, he found very quickly at the Gospel of Jesus Christ had preceded m. There were christians there who were lighted to meet this great leader of the Faith d urged him to tarry a week with them. his he gladly did. He pressed on eagerly, wever, to Rome, as soon as opportunity ofred. His coming to the imperial city was oked forward to with the deepest interest, by ose who had already heard that the great adocate was coming to Rome as a prisoner. They essed out on the Appian way to meet him d at the market place of Appii and the Three averns, they rushed into his presence, expressg their gladness at his arrival. "Whom hen Paul saw he thanked God and took courge."

Human friendships and relationships transrm the very face of the earth. The loneliest ace in the world is a great city center like a ilway station where the greetings and partgs of thousands of friends are witnessed, but here not one familiar voice is heard and not e friendly face is seen. Nothing is so cheerg after a long journey as a kindly welcome. ith unfeigned joy Paul accepted the welcome his friends in the Eternal City. He was erwhelmed with emotion. The desire of ars was about to be gratified. Rome was the istress of the world. Everywhere he had en, he had seen the print of the hand of the esars. He had rejoiced to claim for himself oman Citizenship. He had longed to make claration of his faith in Jesus Christ, in the art of the Empire. He had hoped and prayed be instrumental in sending out through all e arteries of travel issuing from Rome mesngers of the Cross. He may even have eamed of shaping the policy of the empire rough the influences of the glorious Gospel was there to proclaim.

A lesser man than Paul would have been erwhelmed at the seemingly superhuman task hich awaited him. What would the proud city of the Caesars care for anything a comparatively unknown man would say or do? How absurd to think that a man entering Rome as a common prisoner could do anything of importance toward changing the course of empire? How impossible for even Paul to realize that the preaching of Christ would found a kingdom that would some day be even greater than the Empire of Rome itself. Hitherto he had never wavered. His life had been more than once in jeopardy and unshrinkingly he had stood his ground. Duty and desire had been one with him. He had a passion for the Gospel. He had been unafraid in the presence of kings. He had only to turn his thoughts now from the imperial throne below to the imperial throne above to eliminate every emotion of disheartenment. Yet, he was human, beautifully, splendidly, gloriously human. He had not become so much of a superhuman as to be out of touch with humanity. He had emotions like our own. He had trials and temptations like those of other people. He had weaknesses and knew it. He prayed for strength and secured it. He had need of human companionships and sought them. He had need of human encouragement and secured it.

When he saw the brethren who came out to meet him, he thanked God and took courage. That was one of the most striking incidents in the career of Paul. He appreciated human fellowship. It stands out as an illustration to disciples of Christ of the amazing benefits which accrue from expressions of encouragement. Preachers, teachers, editors, authors, all appreciate and need the encouraging assurances of their fellow-men. Paul forget the terrible might of the Caesars and became absorbed with the graciousness and goodness of God in sending him friends. With every disciple of Christ on his journey, discouraging moments are turned into joy through the sympathy and cooperation of people who understand the trials and burdens of the way and who from personal experience recognize the need of human as well as divine support.

The entrance of the Apostle into Rome was in violent contrast with the scenes of magnificence witnessed by Rome when great generals had been given a *Triumph.* From the day of her founding, seven centuries before the Christian era, until the day St. Paul set his foot upon her streets, Rome had enjoyed progress, magnificence and power. The tread of her soldiers had terrified people in the remotest regions. Her marching legions had compelled the surrender of the proud standards of alien peoples. Her victorious generals had been accorded measureless honors. The triumphs accorded her conquerers have gone down into

history as the mightiest demonstration of worldly honor a human being could receive.

Of all those who had received honor at her hands not one was destined to exercise so tremendous an influence upon succeeding generations as this comparatively obscure man who was wearing the habiliments of a prisoner and in charge of a Roman Centurion. He entered Rome, not to become an occupant of one of her palaces, but of her prisons. Human appraisements are all awry. There was not a man in Rome that day when St. Paul entered the city that had any possible appreciation of his greatness, of the measureless influence, he would exert. The personality of St. Paul was so impressive that the centurion was unable to associate him even in his thoughts with other prisoners who were criminal in their tendencies and tastes. We are told, therefore, that "Paul was suffered to dwell by himself with the soldier that kept him.

But why his chain? If he was not a criminal, how could he explain his circumstances? After a brief respite from his journey, he proposed to make clear the meaning of that chain. He declared his innocency of any evil doing; that accusations against him were false; that he had not been condemned, but had appealed to Caesar. But the chain did have a meaning. "For the *hope* of Israel, I am bound with this chain." He wore it as a badge of honor. The *hope* of Israel was the coming of the Messiah. Paul had found that Messiah in the person of Jesus Christ. His countrymen were impressed with his sincerity and upon the day which was appointed large numbers came together that he might make clear to them the doctrines concerning Jesus. Some believed, and some believed not. That has always been the result of true preaching. For two years he preached upon one theme, and with one objective. Jesus Christ was the theme, and his purpose was the salvation of men. It is the one theme of which the world never wearies.

Here then we have one brief chapter in an illustrious life. Why is it the Bible is so much neglected? Where else can such fascinating, illuminating and inspiring utterances be found? Just this brief period in the life of Paul ought to convince us of how worth while it is to become students of the Book of Books. There are no flowers whose fragrance are so lasting as the flowers of consecrated service, developed in God's garden of redemptive love.—*A. Z. C.*

Notes on the Virgin Birth

OUR readers, we know, want to keep their information up to date. That is one of our reasons for writing this article. A most illuminating paper appeared in the July number of *The Princeton Theological Review,* written by Rev. W. H. Guiton, one of the leaders of the evangelical forces in France. He informs us that the same kind of a conflict is going on in that country as the one that is disturbing the churches of our own land. There are liberalists in the Protestant churches there, and they are remaining within the church, eating the bread of the church, even while they are undermining the faith of the people. Ditto here in America; also in Great Britain.

M. Guiton names some of the outstanding French Modernists, and quotes from several of their books. The quotations have a very familiar sound. They can be practically duplicated in the United States of America. So acute has the situation become in France that a "Union of Christian Evangelicals" has been formed, which at the time M. Guiton's article was written numbered a thousand members, one hundred of whom were ministers. They are bound together for the preservation of the plenary faith of the gospel.

Among the doctrines in dispute over there is the virgin birth of our Lord. It seems that, if that doctrine could be gotten rid of in some way, the modernistic view would be practically established; for could we remove the biological miracle of our Lord's incarnation, we could just as well eliminate the supernatural element from the whole of Christianity. A good many years ago Dr. James Orr saw and stated this fact very clearly; for, in his book on *The Virgin Birth of Christ,* he wrote:

"The attack is not confined, indeed, to the article of the virgin birth. It affects the whole supernatural estimate of Jesus Christ—His life, His sinlessness, His resurrection from the dead."

Guiton presents one of the most convincing arguments for the miraculous conception of Christ that we have ever seen. His article is hereby recommended to any and all who question the doctrine of the virgin birth or do not believe it to be a fundamental doctrine. Why not read it, Friend Modernist? We read your writings in order to find out what you think and how reason. You ought to be likewise open-minded. It is almost certain that any seriously minded person who will read M. Guiton's article will feel that the rejection of

Christ's virgin birth is an extremely serious matter.

Our author's presentation of the Biblical proofs of this doctrine are indeed forceful. To any one who has reverence for the Bible as a divinely given book, it ought to bring conviction. For instance, the apostles and other early disciples of Christ, being Jews, were positive monotheists; and yet they worshipped Christ, and called Him Lord and God. Therefore they must have regarded Him as truly divine, or they would have been guilty of idolatry—an error which they would have repudiated with all their might. Says our author:

"Neither Saint Paul, nor any other of the apostles, nor any other converted Jew, ever forsook the monotheistic faith by becoming a Christian. On the contrary, they found in their faith in Christ the complete realization of their faith in God; they received the complete vision of God the Father in God the Son."

That being true, they must have been utterly convinced that Jesus was the incarnate God. Therefore He could not have been merely a human person begotten through natural generation. Referring to the effort made by some liberalistic writers to derive the gospel narratives of the virgin birth from the pagan myths, our author makes the following remarks that ought to scorch the conscience:

"Any effort to bring down the Gospels to the level of pagan documents, even the best of them, shows an anti-psychological as well as an anti-spiritual attitude which can bring only confusion to the critic. A certain kind of criticism really becomes criticism of the critic himself." Perhaps the very severity of the rebuke may produce conviction, as may also the following: "The last word of the higher critics is: Always altogether with the testimony of the Bible; the real history of the first century is to be found in the critical works of the twentieth century!"

Our author enters into an argument for the fundamental character of the doctrine of Christ's supernatural conception. Here he does yeoman service for evangelical Christianity. This vital doctrine connects up with the deity of Christ. If Jesus was the son of Joseph and Mary, he was a human person with a purely human ego, not a divine person in human form. Then how could he be called God? How could a mere creature be worshipped without idolatry? Then, too, it was wrong for Jesus to claim pre-existence with the father by saying: "Before Abraham was, I am," or, "He that hath seen me hath seen the Father also."

If Jesus was naturally conceived and born, He would have inherited the entail of natural sinfulness from His parents—that is, unless God would have performed a miracle to prevent its transmission. But why substitute one miracle for another?

A most serious matter is that the denial of the conception by the Holy Ghost carries with it the denial of a real and true divine incarnation, as we have said in some other connections. If God simply united Himself with a human person, naturally engendered, that would have been only a mystical union (*unio mystica*, as we say in theology), not an incarnation of a divine person. However, if the person of the divine Son of God permitted Himself to be enshrined and ensphered in human nature by the action of the Holy Spirit in the seminal being of the virgin Mary, then occurred a true, factual divine incarnation. Then Christ was a divine Person (Ego) functioning in and through human nature. The lowly form in which He assumed human nature constituted His state of humiliation, and the treatment He received brought upon Him His suffering in atoning mercy. For this reason He uttered His remarkable prayer: "Father, glorify thou me with thine own self with the glory which I had with thee before the world was" (John 17:5).

In reply to the criticism that God ceases to be God if He becomes man, our author remarks:

"When Paul says that Christ 'emptied Himself' (Phil.2:6-8), he surely does not mean that He ceased to be God. Persistence of personality is the essential condition of sacrifice; sacrifice brings changes in the condition, not in the heart. Who can impose a limit to His power? He who created man can become man; He who created humanity can enter into humanity without losing in any way His eternal attributes. Truly He is able to take the human form without foresaking the divine attributes."

The climax of M. Guiton's argumentation is saved for the last. It is certainly worthy of the most earnest thought. He says:

"Lastly, the denial of the virgin birth leads logically to the denial of God's love . . . It is true that God's love manifests itself in many ways" (in nature, providence, etc.): "but who are we to deprive God of the greatest expression of love, which is sacrifice: who would forbid God to have this supreme glory?

"But how can God sacrifice Himself if He cannot 'empty Himself'? How can He make us rich if He cannot become poor for us? How can He give the most, if He cannot give His very self? If God is love, will He not show this in His self-denial, His humiliation, His intense suffering? It is useless, it is deceptive,

to speak of the love of God, if you take away its overwhelming evidence. . . . 'Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins.' "

And note this, and, as you read it, let your heart stand still in reverent awe:

"Without the virgin birth and all that this miracle involves and implies, this marvelous gospel is nothing but a hollow mockery, an insult to true love, a caricature of real sacrifice; for we are compelled, if Jesus is not God, to say: God loved the world so little that He sent to death one of the children of men; God loved the world so little that He did not give Himself for its salvation. Would this be love Would this be the love above all loves, the lov which reveals love, the love that is to fill eart with hope and heaven with adoration?

"The virgin birth of Jesus is a mystery, bu it is the mystery of perfect love, because it the mystery of perfect suffering. . . . Whe shall we go to see love and to learn love, if w cannot see and learn it from the incarna God? None but the God of the Incarnatio and of the Crucifixion can teach self-denial the selfish world."

These are impressive words. May ou minds be convinced and our herats persuade by them.—*L. S. K.*

The Credibility of the Bible

THE Bible has been in the world, in the completed form in which we now have it, for nearly a score of centuries. Furthermore, the books of the Old Testament, as we now have them, had been translated from the original Hebrew into Greek centuries before the very earliest of the New Testament writings. That translation was a matter of great notoriety. It was the work of *seventy* scholars (hence called the *Septuagint*) of high repute; and therefore its date is established beyond a doubt. It follows that, except as to minor details, there is no uncertainty in respect to the *text* of the Bible.

Moreover, the Bible is by far the best known book in the world. Through translations it is being read today in seven hundred different languages; and it has been subjected to minute investigation and scrutiny, both by friends and enemies, such as no other book has ever received since time began. Though an oriental book, it has made itself thoroughly at home among the progressive nations of the West. That fact also is without parallel in human history.

As regards its contents also, the Bible is in a class by itself. The major part of it consists of matters of *history;* a history which begins with the creation of the world, and continues in an unbroken line to the era of Jesus of Nazareth, to which era all previous parts of the Bible had looked forward as the period of the consummation of a great purpose of the Creator. The Bible is remarkable and unique also in that, comingled with the narration of historical events, there are *commandments* for the obedience of men, purporting to be from God who created the heaven and the earth, and which cover all phases of human conduct and all relations of human beings, both with Go their Creator, and with one another. Tho commandments are set forth with the utmo solemnity. They are declared to be the law One who is righteous, holy and true, who "ca not lie," and who, beyond all that, exalts to t place of highest honor *love* that manifes itself by sacrifice, even unto death.

In view of the facts briefly set forth abov and of other facts of like nature, there are ce tain strong presumptions in favor of t *credibility* of the Bible; and the strength those presumptions is such as reasonably to d mand of every man that he receive the Bib as true, and that he submit himself to authority, at least until he find convincing ev dence proving it to be unworthy of belief. T general presumptions referred to, since th arise from facts as to which there is no d pute, serve to place the "burden of proo heavily upon those who question or deny t credibility of the Bible; and their weight such that, to all who give proper attention them, it must needs be evident that there no explanation of the Bible—for let it not forgotten that the Bible itself is a *fact* to explained—that satisfactory accounts, or deed accounts at all, for its unique conten its unique history, and its unique influence the world, except the explanation it gives itself, namely, that it is *a communication men from the Creator of heaven and ea through instruments chosen and fitted by Hi self.*

For example, it is not to be believed, exc upon the most indubitable proof, that thirty odd writers of the Bible, while claimi to speak for the God of Truth, who holds that is false as an abomination, were in fa both individually and collectively, engaged

e fabrication of the most gigantic and elabote of all falsehoods. But, so far from there ing any proof whatever of the untruthfulss of the writers of the several parts of the ble, all the pertinent collateral evidence ars strongly the other way. For to begin ith, no motive has ever been suggested for e supposed falsification by the Bible writers the matters which they narrate as matters fact within their own personal knowledge. rticularly does this apply to the greatest of l events in the history of the world, the surrection of Jesus Christ from the dead.

But more than that: the events whereof ose writers give an account, such as the iracles of Christ and especially the supreme iracle of His resurrection, being events with- their own personal knowledge, are matters uching which they would be accepted as mpetent witnesses in any court in the world. ow, as to the confidence to be placed in their stimony, the fact that those men and their sociates in large numbers sacrificed worldly dvantages and faced unflinchingly every sort suffering and temporal loss, even to death self, puts their credibility as witnesses and e trustworthiness of their testimony beyond l suspicion.

It is a certainty, therefore, that, as regards ose matters of fact which constitute the art of the Bible story, the witnesses who ublished them, first in Judea and then in adcent countries, believed fully that they had en and heard those things. Moreover, the nception they themselves had of their duty regard thereto, both to God and also to eir fellow men, is clearly stated in the reply ade by the apostles to the rulers who forbade em speak at all or teach in the name of Jesus: *For we cannot but speak the things which we ve seen and heard"* (Acts 4:20).

Again, the historical passages of the Bible, which are woven into every part of it, are of such a nature as to lay them open to the easiest possible refutation in respect to many of the most important matters recited therein, if those things were not true. Some of the recorded matters, such for example as the names of kings and cities of antiquity (and the earliest books of the Bible literally abound in *proper names*) have been completely obliterated from the knowledge of mankind for thousands of years, except only for the record which the Bible itself has preserved of them; and now in our times, through archaeological researches, those long forgotten names are being deciphered by the score upon exhumed monuments, tombs, city walls, and other inscribed objects; thus proving conclusively the accuracy of the Bible records.

We find then, without referring at all to the great mass of available evidences pertinent to the issue, that the general presumptions favorable to the credibility of the Bible, which arise from the undisputed facts touching its unique contents, history, and influences, so far from being refuted, or even weakened, by the available collateral evidences, are greatly strengthened thereby.

It follows that all men everywhere, to whom the Bible has come, and whose attention it seeks to engage, are laid under the weightiest obligation, as rational beings, to give heed to its statements, to accept them as true, and to yield submission to its commands and warnings as coming from the creator of heaven and earth. And it follows also, that for anyone to act as if the Bible were an imposture, the work of men who were either the grossest of deceivers or the most grossly deceived of all mankind, is in the highest degree irrational and foolhardy.—*P. M.*

Scorching "Elmer Gantry"

THE following deserved rebuke of Sinclair Lewis and his malevolent book, *Elmer Gantry,* is quoted from the *National Republic,* which does not profess to be a religious publication, but stands for full-toned American- n and the free institutions of our country. s editor speaks in the interest of true patriot- n:

"While clever cynics of the Lewis type are lining their ckets through befoulment of the American nest, thouds of clergymen are giving their lives for inadequate ancial compensation to altruistic effort quite beyond comprehension of the supercilious literary smartcks whose eyes are glued only upon the exceptional faults in our civilization rather than upon its real values. These thousands of clergymen are comforting the sick, consoling the dying, helping the living. They are active in all movements for social betterment. For a clergyman to go wrong is so unusual that every case of this kind is sensationally exploited, whereas the frailties of a literary Bohemian are taken for granted and pass unnoticed.

The measure of a man is not the ability with which nature has endowed him, but the use to which he puts his talents. When literary gifts are employed for destructive purposes they become a curse rather than a benefit to society. Brilliancy appears in various forms; in the lightning bug's tail and the phosphorescence of putridity as well as in the candle which shines like "a good deed in a naughty world." But a glow worm or a rotten log lights no one along the way.

The War to End War

THE goal of civilization is clearly a society of men in which every man's life is sacred; in which every man finds full expression for all his powers; and in which every man finds this in a reciprocity of service, that is, a joyous obedience to the will of God.

There are four ideas. First, that civilization must at last bless every single individual. Second, that it must realize for him the full expression of all his powers. Third, that it must do this in each case through a life of ministry to all mankind that receives again from all mankind. Fourth, that this reciprocity of service will be accomplished by each man's joyous obedience to the individual will of God for him.

Pagan civilization before the coming of Christ was remote from this sublime organic goal. Its outwardly splendid civilizations were egotistical. They were tyrannies of power and pride. They were this both in fact and in principle. They enslaved the masses, held womanhood in tutelage and largely in contempt, and tyrannized childhood.

In modern democracy all this is changed. At least in theory, the old egotism is uprooted, and the true goal of civilization is in part recognized. There is doubtless much of egotistic practice in the modern democratic society, nevertheless the sanctity of all life and the equal rights of men are both principles of democratic constitutions and fundamental axioms of democratic thought.

What has brought about this change? The answer is certain beyond the possibility of effective challenge. This tremendous change has been brought about by the preaching of Christ in the Church. Jesus divides the ages in fact as well as in chronology. There have been five principal items of essential emphasis, as follows:

1. The preaching of the Easter fact, which abolished the crushing futility of death, and gave men room in which to live.

2. The preaching of the Cross, which lifted from human souls the burden of guilt, and made it possible for men to draw near to God without fear.

3. The preaching of the Incarnation, which brought the Infinite tenderly near, and made Him a practical object of human affection.

4. The preaching of love as a human duty against the background of love divine, and of the whole enlargement of life resulting from the impact of the fact of Christ.

5. The preaching of reform with respect to the institutions both of private and public life and this, progressively, as the principle of holy love more and more possesses the souls of men

By preaching these great truths the Church has been able to change the whole face of life It ennobled womanhood, defended childhood and age from the tyrannies of power, abolished the bloody shows, created institutions of healing and mercy, abolished slavery, broke down superiorities, ennobled average manhood, created democracy with its equal opportunity in education, and exalted and purified life in every race of men with which it came into contact.

And now the question comes, What is the next step in civilization? Many men feel that it is the abolishment of war. There are several circumstances that favor the view. In the first place, war has become such a frightful havoc of death and destruction that it horrifies us. It has always been a tragedy, but now it has become a ghastly withering cataclysm of horror that numbs our senses. It no longer concerns armies simply, it involves whole peoples and civilizations.

Then, too, the machinery of war is so costly that only comparatively rich peoples can afford it. The great nations of the earth, as a consequence of this, could easily maintain the peace of the world. There is, however, the question whether the morality of the race is sufficiently advanced to make such a centralization of power safe.

A third factor favorable to lasting peace is the fact that the surface of the earth is already partitioned among the nations.

A fourth is the improvement of communications, which largely brings the nations of the earth into one community of interests.

All these factors help the ideal of peace but the real spring of peace is the will to peace. And the will to peace is the will to justice. And the will to justice is the will to love.

Some men are ready to say that all war is wrong, and there are no circumstances that today could justify armed conflict. We fail totally, to appreciate their point of view. The idea of materialism and power, that was at the heart of the last war, was worse than the war itself. The idea of atheistic communism imposed by force is more ghastly than the spectacle of half a nation obliterated in death. If in the future, some such issue as these should face us as a nation, war would be our spiritual

uty; and any Church that was sensitive at nce to the mighty spiritual values in Christ, nd to the practical approach by which they ave been and may yet increasingly be realized, ould not hold back from the issue.

After all, the practical thing to do is to aintain the total Christian impact. Preach ne Easter fact, and keep the souls of men in ontact with big sublimities. Men cannot live ig lives unless they live in a big universe. If e believe meanly about life, we will live eanly. Preach the divine redeeming Cross, at lifts man's burden of guilt without lower- ng the authority of the moral ideal. Preach ne Incarnation, that brings God strangely ear. And, against the background of these ublimities, preach the duty of love. We must ake men see that the truth of Christ abol- hes racial and social superiorities. Love in hrist cannot omit one single life from the nity of the final goal. Love in Christ re- uires the employer to be as interested in the conomic self-realization of his employe as he in his own. Love in Christ requires the mploye, similarly, to be as interested in the conomic realization of his employer as in his wn. Love in Christ knows no racial distinc- ons save in natural adaptation. Love in Christ knows no social distinctions save that he who serves most will be by consequence most loved. Peace, in the final perfect sense, is the impossibility of war in a world of Christian love; and there is a question just how far formal peace would be desirable in a world of suspicion, evil-will, and hatred. It might be found that war lays bare the falsehood of a civilization, and shocks men back to reality. We do not dogmatize, save that we affirm, that it is the peace of Christ, not simply any peace, toward which we look and yearn.

Finally, we affirm that Jesus Christ brought into this world a leaven of inexhaustible power (1) when He came to us God in flesh, (2) when He died for our sins, lifting the burden of guilt and fear from our hearts, (3) and when finally He rose again from the dead, abolishing the grave and pushing back the horizon of life to infinity. The energy He thus set loose in life can never be exhausted until His kingdom shall have come, the ideal society of God and men. The supreme need of the present, and of all the future, is by consequence, to keep in touch with this mighty leaven of the fact of Christ, and progressively to reform our institutions, both private and public, by its abiding light.—*P. H. S.*

It Certainly is Puzzling

IN READING Moderator Robert E. Speer's "Letter to the Church," which he wrote in response to the request of the Presbyterian General Assembly, we confess that our mind became curled up into the form of an inter- ogation-point. We have no desire to meddle the ecclesiastical affairs of other Christian ommunions, but the situation in the Presby- rian household is decidedly enigmatical to us.

To our mind, it is as plain as midday that here is a controversy on in the Presbyterian hurch; that there is a large and powerful ele- ent which does not accept some of the doc- ines clearly taught in the Bible and confessed the standards of that denomination. Spe- fic and outstanding instances might be cited. ooks, articles and sermons by certain leaders ight be quoted; and some of them have been oted in previous numbers of this journal. nd yet Dr. Speer makes the following state- ent:

"Our church stands united in the great uths of the gospel."

Stop there for a moment. Is not the con- ption of our Lord by the Holy Ghost a great truth of the gospel? Are not the bodily resurrection and ascension of Christ great truths of the gospel? They certainly are integral parts of the gospel as it is given in the New Testament, which is certainly the only gospel we have today. Are there not some leaders in the said church who reject, or at least seriously interrogate, those doctrines? Dr. Speer proceeds:

"We still have far to go, no doubt, 'till we all attain to the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fullness of Christ,' but we are all one in our love of the only Saviour."

Does the first part of this sentence agree with Dr. Speer's preceding sentence? Let us not be hypercritical, but we kindly ask whether you can reconcile these two statements: "Our church stands united on the great truths of the gospel," and, "We have still far to go, no doubt, 'till we all attain to the unity of the faith.'" Are not such discrepant statements, following each other consecutively, a mark of the writer's uncertainty of mind and his sub-conscious desire to evade the real issue?

Take also the last clause of the sentence, "But we are all one in our love of the only Saviour." But is there really such unanimity of love for "the only Saviour" when some accept and others reject such New Testament doctrines as the virgin birth, the substitutional atonement, the resurrection and ascension of our Lord? We must question the agreement of this pronouncement with the facts.

We wonder how the Modernists will receive the following earnest appeal from their Moderator:

"We know whom we have believed. On this great foundation let us stand and speak. Our church has always been a church of strong and clear convictions. Let us bear witness to these convictions and to the great facts on which they rest, and give our modern world convincing reason for the faith and hope that are in us. Men can do nothing against the truth. But we can do anything with the truth. If we are to work mighty works this year, it must be through the truth of the gospel. Let us speak out that truth with a persuasive and unwavering witness."

Of course, these are "glittering generalities." The Modernists can, no doubt, "interpret" them in their favor; but hardly, if they give every word its face value, which is the only frank and honest way. Yet when the writer speaks of "the truth of the gospel," does he mean *all* the statements of the New Testament? If he does, he must be mistaken about the unanimity of belief in the ecclesiastical communion over which he presides. The next few sentences have some significance:

"It is the old faith, but it must be a new life." But here we must pause to ask, When has the Christian church of the old faith *not* insisted on the "new life"? Ever since Christ said, "Ye must be born again," old-faith Christians have said that every one must receive a new life from the Holy Spirit. Then our Moderator continues:

"As Christ was raised from the dead through the glory of the Father, so we are called to walk in newness of life and to 'serve in newness of spirit.' "

Just so! But does Dr. Speer mean the *bodily* resurrection of Christ? If he does, there certainly are some Presbyterian leaders who do not agree with him, and therefore the church does not "stand united in the great truths of the gospel." But conservatives will heartily endorse the following:

"We need to experience the truth. There is no conflict between the gospel as truth and the gospel as experience. To know the truth is an experience. And the experience of knowing the truth of Christ is given that we migh have a more abundant life in Him."

All this is true; no evangelical believe would dispute it; but it is also very genera and does not touch the sore spot in the Prote tant Church today. And that is the difficult with this entire pronouncement. It is a seri of glittering generalities. It is not a diagnos of the real disease, and hence it offers no sp cific. To say that the "church stands united when it is agitated from center to circumfe ence by a great controversy, surely is a puz zling procedure. How can any one who know the situation make such a statement? Do n men realize the gravity of the present stat of affairs in the church of Christ? Are the blinded by an ultra pacifism? Is there nothin to dispute about when certain outstandin churchmen publicly and repeatedly call in que tion, and often pointedly reject, doctrin clearly taught in the Scriptures?

In this Presbyterian encyclical not one of th specific doctrines of the gospel is name Nothing is said about agreement on the divi inspiration of the Bible, the deity of Chris the incarnation of the eternal Son of God, H virgin birth, His substitutional atonemen His resurrection and ascension, the doctrine the Trinity, or the other vital issues in th present controversy. Not a word is said abo loyalty to the standards of the church, which every minister promised fealty when took his solemn ordination vows. In the inte est of an easy-going, if not a nonchalant, peac the *crux* of the whole matter was avoided a evaded. Diseases cannot be cured by nostrum The remedy must be a specific.

If the hurt of Zion is to be healed, the must be a frank and manly recognition of t real status of affairs; the leaders of the chur must speak out plainly and designate clear by name and title the doctrines which are r jected by some men, but which must be mo certainly believed by all if the church is to r main truly Christian and is to preserve a conserve its spiritual power.

Another matter has puzzled us greatly, a has caused us not a little distress. We read a valued exchange that the late General A sembly "one moment dismissed a complai against a presbytery for receiving into t ministry men who denied the virgin birth, a then soon after rose to express their belief the virgin birth by reciting the first part the Apostles' Creed." As long as men thi and act in so inconsistent a way, nothi strong and decisive can be done. Yes, it puzzling, indeed!—*L. S. K.*

Notes and Comments

o Modus Vivendi

A number of leading evolutionists hold that ligion and evolution can walk amicably hand hand. But it is not the Christian religion, ased upon the teaching of the Bible, that they ean. No; it is a kind of theism which holds at God never intervenes in a supernatural ay, but works only through the so-called evo-tionary process of natural law. To prove is, we quote from Dr. H. F. Osborn, one of e leading proponents of the view that there no conflict between religion and science: From the period of the early stages of Greek ought man has been eager to discover some atural cause of evolution, and to abandon the ea of supernatural intervention in the order nature." Anyone ought to be able to see, erefore, that evolution disagrees with the aching of Christianity.

Huxleyan Quotation

We have not yet found the mooted quota-on from Huxley which appeared in the Feb-uary number of this magazine (p.106). We ill invite our readers to be on the alert for it, d if they find it, to report to us. However, correspondent sends us the following quota-on from Mivart's *Lessons from Nature* (p. 26, D. Appleton & Company, 1876): "Pro-ssor Huxley tells us, with regard to the doc-ine of evolution, that the position of com-ete and irreconcilable antagonism which, in s opinion, it occupies to the church is one of s greatest merits in my eyes." Well, that is ractically as bad as the other quotation that as been accredited to him.

Writers for the Champion

Writers for the BIBLE CHAMPION may do some favors without inconvenience to them-lves, we think. We greatly appreciate the forts of the men and women who honor us ith their contributions. Let them kindly member that every manuscript must be gone er carefully by some one before it goes to e printer. In most cases it must be "edited" ore or less. The compositor is not expected edit copy as he sets the type. He is expected follow copy. If writers, therefore, would udy the "style" of the CHAMPION, and pre-are their manuscripts just as nearly as pos-ble as they are to appear on the printed age, they would save somebody belonging the editorial staff a good deal of work. ven matters of punctuation, spelling, para-raphing, etc., are important.

Some Further Suggestions, Please

Of course, continuing the preceding paragraph, all editors and printers greatly prefer typewritten manuscript nowadays. It is rather discouraging to receive one in script, especially a long one. When the typewriter is used, always, please, double space. A manuscript that is single spaced is very difficult to read. Besides, the lines come so close together that, if any editing is needed, there is no space for interlining. Paper of the ordinary typewriter size, say 8½x11 inches, is the best for all-round purposes in the editorial office and printer's workshop. It goes without saying that, as to quality of material, the CHAMPION desires the best that minds and hearts can produce.

Bishop Barnes, Evolutionist, and the Bible

Now we turn to something else. It has often been shown in our columns that, whenever a man turns evolutionist, he turns against the Bible—at least, against those parts of the Bible which do not tally with his theory. Here is another instance. Bishop E. W. Barnes, preaching in Westminster Abbey quite recently, uttered the following statements, as reported by a leading London paper: "Stories of the garden of Eden have become for us only folklore. Darwin's triumph has destroyed the whole theological scheme. Man is not a being who has fallen from an ideal state of perfect innocence. He is an animal who is slowly gaining spiritual understanding, and, with the gain, rising far above his distant ancestors." We believe that the bishop is wrong, entirely wrong; but our purpose here is to show that the evolutionist invariably turns his back on the Bible. But what an absurd and impossible theory it is—that an unspiritual animal should evolve into a being with "spiritual understanding"! The whole proposition is based on the absurd assumption of getting something out of nothing.

No! Bateson was Not Misrepresented

Evolutionists and infidels alike are making a great ado over what they think have been misrepresentations of Dr. William Bateson on the part of the anti-evolutionists. But we deny that he has been misrepresented, except possibly in a few instances. No one, so far as we have been able to read their writings, has failed to say that Bateson was an evolutionist. He said so himself in his Toronto address. He said that he accepted evolution "by faith." After he was discussed so much, he published

articles declaring his belief in evolution. What was it, then, that the anti-evolutionists did? They simply pointed out that Bateson's admissions in his famous address were fatal to the doctrine of evolution. We think that they succeeded, for if we know so little, or practically nothing, about the origin of species, what right have men to say that evolution is proved? What right have they to dogmatize upon it? That is the point. A man may be an evolutionist without being a consistent thinker. That describes Bateson's still holding on to evolution "by faith." If it is held only by faith, that fact in itself is clear proof that it is not scientifically established.

A Lack of Clear Thinking

A new book by Floyd L. Darrow has appeared. This gentleman must be distinguished from the agnostic of the Dayton trial fame, whose name is Clarence Darrow. The former is also anti-Christian, but he professes to believe in God and cherishes a hope of an immortal life. However, his reasoning, we venture to say, is very lame. For example, he says: "We may believe in God as the divine Immanence of the universe, the Thought, the Purpose and the Intelligence from which creation forever springs." Here is the mistiness of thinking that so largely characterizes men of Mr. Darrow's class. He mistakes an attribute for a concrete thing, and the act for the actor. The divine Immanence is not a thing in itself. It is the attribute of something that is a real entity. There must be something to be immanent or there could be no immanence. The only common-sense view of divine immanence is that there is a divine being who can be and is immanent.

More Hazy Thinking

Continuing, the same is true of thought. If thought is connected with the universe, there must be a Thinker. If there is no being who is capable of thinking, there can be no thought. Mere insensate things do not think. Thus Mr. Darrow confuses the *noumenon* with the *phenomenon*, and treats an abstraction as if it were something concrete. In the same way, if there are Purpose and Intelligence in the universe, there must be a self-conscious Personality who is intelligent and who can have a purpose. We would gently invite Mr. Darrow and other hazy thinkers like him to come out in the light of clear thinking. Every phenomenon connotes a proper and adequate background in the noumenal realm.

Sir Arthur Keith in His Own Company

No truer proverb was ever uttered t this, "Birds of a feather flock together." rhymes so beautifully, too. We are led to remark by the fact that an infidel magaz published in England, has reached our sa tum, and we find that it contains a contri tion, the leading one, too, by Sir Arthur. magazine is published by the Rationalist P Association, which is the publishing firm the outstanding infidel organization of G Britain. The American Association for Advancement of Atheism (the famous f A's) is a first cousin, or better, perhaps nephew, of the British association. Sir Art seems to be in the right company when mingles with the British Rationalists, for has recently proclaimed himself a Darwi of the first and firmest order, and has writ an article on his kind of religion, which i different from the Christian religion as bl is from white. Such, indeed, seems to be innate tendency of evolution—to lead one i infidelity. There is one thing to Sir Arth credit, however: he seems to know the c pany to which he belongs, and does not s to be ashamed to acknowledge his ethical spiritual kinsfolk.

Eden Phillpots Finds Fault with God

In the rationalistic journal named above, find a poem by this novelist. The first sta runs thus (we put it in prose form to s breaking up our page): "If for a little w an honest man were God, he'd break the mighty's rod, and greet us with a smile." W is not that precisely what the Bible teache that God has done? "God so loved the wo is His smile to the world. He sent His into the world to save all men from sin. not that a smiling God? He made an in ite sacrifice for man's well-being, even to assumption of man's sin and its consequen If that does not brighten up the face of with a loving smile, we do not know wha smile is. But, dear Mr. Phillpotts, wher the smile of the no-god of the Rationa with whom you are consorting when you c tribute a pessimistic poem to their magaz We look over the whole content of the magazine, but see no signs of a smiling We have to look into the Bible to find a who smiles upon His children, and calls them, "Come unto me, all ye that labor are heavy laden."

ıe Poet Still Finds Fault

There are some stanzas in Mr. Phillpotts' em that we would not like to print in a ıristian journal. He has a pick at God beıse He does not do the things that Mr. P. ould like to have him do. One of his stans runs thus: "Omnipotence could free the ımal curse of man more swiftly than we ın and shape a new sweet pea." Yes, our et has the crude idea that God ought to use s omnipotence to force people to be good d happy whether they want to be so or not. t God just use His power, and all would be ll! Perhaps that would convert the world o a paradise—but it would be a "fool's para-e" instead of the paradise of an ethical and ritual character. Then men would be mere ppy machines. The Christian way is better, en though it is more rigorous and virile. In e world as it is, with the Christian God rulg it, there is a chance for cultivating stalrt and worth-while virtue—a chance for ıical goodness. Better not whimper and mplain about the hardness of the world's gimen, but get down to real work and "be a ro in the strife."

Moral or a Mechanistic onomy—Which?

In reading the infidel literature of the day, find that unbelievers are not a very brave . They plow quite superficially when they nk of morality. They are daunted by the rows, trials and catastrophes in the world. ey would rather have no God than one who s established the present regime, or who has mitted afflictions of any kind. This means ıt they would prefer a soft and easy time, ch no ordeals of any kind to test and disline their moral powers. If there is a God, should have made His creatures happy beıs and placed them in a soft environment, l then they could have enjoyed themselves the full. One of their number puts his son for no God in this way: "The vision ıst appal—a deity who nods; then think too ll of gods to credit one at all." But to acıt a moral economy, and welcome ordeals ıt bring out heroic virtues, is far braver and more reasonable. Thus the Christian view els the rationalistic view by vast dimensions. is not a philosophy or ethics of hedonism.

lomon Knew About Moses

When Solomon uttered his solemn prayer at dedication of the temple, he was not unıdful of the remote history of the people of ıel and of the share that Moses had in their ıverance from the oppression of the Egyptions. In 1 Kings 8:16 we read: "Since the day that I brought forth my people Israel out of Egypt." Verse 21: "And I have set there a place for the ark, wherein is the covenant of the Lord, which He made with our fathers, when he brought them out of the land of Egypt." Verse 53: "For thou didst separate them from among all the people of the earth, to be thine inheritance, as thou spakest by the hand of Moses, thy servant, when thou broughtest our fathers out of Egypt, O Lord God." That being so, may we ask the Biblical critics how the laws of Moses could have been discovered for the first time in the days of King Josiah, who lived over 450 years after Solomon's time. Or was Solomon's dedicatory prayer only a "pious fraud"? Will the rationalistic critics answer?

Scientists who were Christians

True science does not destroy Christian faith. If it did, why have so many eminent men of science been believers? We read the following in a recent book, *Science and Faith*, by W. G. Radley: "Nicholas Copernicus will go down in history as the man who brought in a new era in astronomy. He upset every idea of his age by showing that the sun and not the earth was the real center of our particular little bit of the celestial system. Yet he remained a deeply religious man, whose religion was not destroyed by his discovery. Of that prince of scientists, Sir Isaac Newton, it is written: . . . 'No one ever left knowledge in a state so different from that in which he found it.' Yet Newton held with deep conviction the faith as it is given by divine revelation." The same is true of Sir William Herschel, Michael Faraday, Hugh Miller, Pascal, George Stephenson, Lord Kelvin, and many others. No! true science is not the enemy of Christianity.

Behaviorists should Note This

The advocates of Behaviorism deny the freedom of the will, and attribute every so-called psychical phenomenon to the automatic action of muscles, nerves, glands, etc. But they never are consistent. The other day we heard a pronounced behaviorist use the words "right" and "wrong," and besought men to do the one and avoid the other. On this point a recent writer says: "All society is built on the conviction of personal responsibility and choice, and every individual thinks and acts on that principle, even those unqualified materialists who, like Haeckel, deny it, and at the same time criticise men for not thinking and acting otherwise than they do. They apportion praise and blame in a world where, in their opinion,

everything is subject to rigorous natural law, and every act is a link in an unbroken chain of natural cause and effect." Yes, verily, the mechanists act most inconsistently. They dare not and cannot act according to their philosophy.

About Being "Positionized"

Our loyal and upstanding friend, Dr. Victor I. Masters, editor of the *Western Recorder*, has given us a new word—"positionize." We do not know whether it is original with him or not, but he is the first writer to call our attention to it. Surely it is a good thing for a man to positionize himself, and do it in such a way that everybody can see just what his position is. It must be very uncomfortable to occupy a wobbly position. It is decidedly trying to other people when a public man does not clearly positionize himself. But there are some people who do not understand evangelical Christians well enough to positionize them correctly. Sometimes we are amazed at the absurdities committed by so-called learned men in their childishly wrong ideas of the position of evangelical Christians. Dr. Masters cites the case of Professor Edward Mims, of Vanderbilt University, a well-known Modernist (and evolutionist, of course!), who utterly misrepresented the position and action of a convention of loyal Baptists in the Southland.

Fundamentalists the Friends of Science

Yes, that is what they are. The following statements by Dr. William B. Riley in a recent writing tells the truth and deserves a wide circulation: "There is not a man intelligently advocating an anti-evolution bill in any State of the Union but is a friend of science; in favor of research. Christianity is the mother of education, the patron and friend of true science; and there is never an instance in history in which she has set herself in opposition to the same. Galileo was a churchman! Why then don't you give the church and Christianity the credit of having made his discovery? Copernicus was a churchman! Why, again, does not the honor of the Copernican system belong to the church? Newton was a churchman and an ardent Christian. Kepler, and even Darwin himself, were ministerial students, and Mendel was a papist monk."

Spiritual Suasion and Legal Suasion

Many good people think that churchmen should never resort to legal methods of restraining evil. Perhaps they should not do so as churchmen; but certainly as free citizens of our country they ought to have some le rights. Dr. William B. Riley, quoted abo makes some strong statements along this li that should be well considered: "Was pira upon the high seas stopped without appeal law? Was the African slave trade enc without legislation? Was dueling outlaw without recourse to law? Was polygamy d continued without legislative enactment? W the lottery system spiritualized into nothin ness? Were the American slaves emancipa without an amendment to the constitutio and, in the name of the most recent ena ment, did the liquor traffic quit business cause Christianity breathed on it, or was put out of business by an agitation that frui in legislative enactment?" These stateme are worth mulling over.

A Liberalist's View of Christ

A professor of the Divinity School of C cago University is the well-known Dr. Shir Jackson Case. In a recent book, which p fesses to be a "new biography" of Jesus, seems to think that he knows more about Master than did the men who directly cc panioned with Him. A fellow-liberalist views the book in a New York journal, says of it: "Its prime value is in showing j what is involved in the problem of finding what, if anything, we know about the Na rene. . . The gospel tradition, says Profe Case, is late, and in no way represents any rect or first-hand testimony." The gospel n ord "was written, not to state and prese facts about Jesus, but to meet certain spe propaganda needs of the early Christian mo ment in the Gentile world. Our knowledge Jesus, therefore, is woefully incomplete, the little we have is uncertain. . . At no t did Jesus think of Himself as the Davidic M siah—Professor Case is emphatic in his op ion that this conception was foisted upon record by His believing disciples." The viewer thinks that this book of Dr. Case plays great "scholarship." To our way thinking, it consists mostly of unhistor guesswork and unfounded speculation. there are people who think we ought not oppose Modernism!

Small Confidence in Their Logical Processes

This caption expresses our feeling toward Modernists of the Case school. In spite of statement that what we know of Chris "woefully incomplete, and the little we hav uncertain," the reviewer adds that "it give an impressive, even though misty, histor

figure." If the "little we have is uncertain," how can Christ's figure be "impressive"! Especially how can such a "misty" something be "an impressive historical figure"? Of this same "misty" figure, the reviewer says further on: "But it is enough! We discover the man who started the greatest religious movement in human history." Yet he had previously said: "Our knowledge of Jesus is, therefore, woefully incomplete, and what we do have is uncertain"! Men who prove themselves such poor reasoners are not likely to possess much historical judgment and insight. Compare the clear, definite, majestic figure of Christ as He is presented to us in the Fourfold Gospel.

* * *

Wayside Gleanings

The address of Dr. J. Gresham Machen at the opening of Princeton Theological Seminary's 116th year shows more forcefully than ever that Dr. Machen and his conservative associates, who make up a majority of the present board of directors of the seminary, do not intend to surrender easily to a liberal administration the institution at Princeton which has been outstanding for over a century in the hands of a conservative governing board.

That the reorganization of Princeton Seminary, which was first proposed at the General Assembly of the Presbyterian Church at Baltimore, 1926, and further considered at the San Francisco General Assembly last June, may yet be averted is the hope of Dr. Machen, who believes that the laymen of the church would, if correctly advised about what is taking place, resent the methods employed by the Assembly's committee, and bring pressure to bear in favor of a conservative administration for the seminary.

The famous oak tree under which John Wesley, English divine, preached during the early days of his crusade, out of which Methodism grew, has been blown down. A storm which raged along the Channel felled the tree, which stood near the chapel erected there to Wesley's memory.

The situation at Princeton, as it is generally understood, arose from a conflict between the conservative majority and a liberal minority, the two parties having radically different views with regard to fundamental principles of doctrine. At the General Assembly in 1926 it was first proposed that Princeton Theological Seminary be reorganized, and the Assembly this year considered the action further. The proponents of reorganization plead that this move is desired to bring about smoother work by the governing body of the seminary. Dr. Machen insists that it is for the purpose of taking control of the seminary from these who have a conservative view of the fundamentals of Christianity and placing it in the hands of the liberal group which is now in the minority. Of the plan he says, in his address:

> The proposed reorganization of Princeton Theological Seminary is not a move for smoother working among those who in principle are agreed, but will have the result of putting the present conservative majority out of control of the institution and putting into power a minority that represents, with regard to the fundamental questions of policy, a radically different point of view.
>
> Thus, if the plan is finally put into operation by the General Assembly next May, the well-known conservative institution which has had a continuous existence for over a hundred years, will be destroyed, and we shall have at Princeton a new institution of an entirely different type.
>
> Such action would, we think, be exceedingly unjust. If thoroughgoing conservatives or evangelicals are to be tolerated in the Presbyterian Church at all, they should be allowed to have at least one theological seminary that clearly and unequivocally represents their view.
>
> If the body of the church had the slightest inkling of what is really going on, a great injustice could still be averted and Princeton could be saved at the meeting of the General Assembly next May.

The Federation of Women's Boards of Foreign Missions of North America and Council of Women for Home Missions are urging the Christians of the world to observe February 24, 1928, as the World Day of Prayer.

Commenting on the above the *Southern Methodist* has this to say: "We regret to know that that historic tree has fallen; but that is a trifling thing in comparison with the fact that the tree of noble Wesleyan doctrines—the teachings with which he set the British Isles aflame—has, according to report, been laid low in England by the wild winds of rationalism. This latter occurrence is a catastrophe that may well be mourned by the true followers of Wesley everywhere."

The Turkish Chamber of Commerce has petitioned the national assembly at Angora to declare the Christian Sunday, instead of the Moslem Sunday, the official day of rest.

Announcement is made that Columbia University will conduct this year the most extensive program in religious instruction in its history—there will be forty-two courses in religion, besides increased facilities for religious activities outside the classes.

The *Peoria Star* says, "Many a man thinks he has an open mind when it's merely vacant." From now on we know we shall be puzzled to

know whether a man has an intelligent mind or a vacant mind when he tells us he has an open mind on certain essential questions.

Funds for ministerial relief are reported in the following amounts: Protestant Episcopal, $20,649,000; Northern Methodists, $19,000,000; Northern Baptists, $13,526,000; Northern Presbyterians, $12,348,000; United Church of Canada, $4,179,000; Congregationalists, $9,730,000; Lutherans (Missouri Synod), $2,700,000; Southern Presbyterian, $1,654,000; Disciples, $1,062,000; Lutherans (Augsburg Synod), $1,060,000.

The British and Foreign Bible Society has erected a new and costly Bible House in the city of Jerusalem in the business section near the Jaffa gate.

According to the Associated Press, Her Highness the Begum of Bhopal, known as the Queen Victoria of India, has given the whole of her private property, valued at $50,000,000, for the propagation of Mohammedanism, and she will devote the remainder of her life to this cause.

Albert Schweitzer, the remarkable scholar, musician, physician and missionary, laboring in darkest Africa, is visiting Europe and giving organ recitals to raise money for the support of his medical missionary work.

An order, it was reported at Constantinople, was issued prohibiting priests from wearing outside of the churches or mosques the dress peculiar to their religious offices. The lordly turbans and flowing colored robes of the Moslem priests are aimed at. These depend a great deal on their appearance and dress to impress their followers wherever they are seen. This change will further denude the streets of Constantinople of their ancient and traditional color and picturesqueness.

It is proposed to raise $30,000,000 to endow the Washington Cathedral of the Protestant Episcopal Church—General Pershing is chairman of the committee promoting the movement.

Some of the rarest Bibles in existence are among the collection placed on display at Baker University, Baldwin, Kans. The remarkable collection was left the institution by the late Bishop William A. Quayle, of the M. E. Church, graduate and one time president of the University. More than 225 rare editions, ranging in size from a very minute copy to the Synagog Roll or Tora, which is made from the skins of 37 animals and is 100 feet in length, are in the group. The oldest Bible in the collection is a Latin manuscript of 1225.

The Men's Forum of the Wilmington, Delaware, M. E. Church did an unusual thing when they advertised a chicken pie supper and gave the price of admission as $1.00 a family, including father, mother, and all children under 17 years of age. Single ticket was 50 cents.

We note in a clipping from an atheist paper sent us that one Iva D. Palmer, of Maine, boasts he was an infidel before he became a member of the church; that now he is "both, and finds in this unique combination a most happy and delightful experience." It is not often a man glories in announcing himself an arch hypocrite.

A decree of the government forbids the entry in Ecuador of all foreign churchmen, no matter what may be their faith. A religious law forbids the immigration of foreign clergymen, but they may be admitted by special permit to remain not longer than 40 days.

We sometimes wonder what are the inner feelings of our friends who lend encouragement to modernists when they see how graciously the American Anti-Bible Society takes them into their confidence. Read this: "It (the American Anti-Bible Society) offers a broad platform upon which Modernists, Higher Critics, Unitarians, Evolutionists, Rationalists, Free-thinkers, Agnostics, and Atheists may unite to discredit the Bible as an infallible book. . . . Liberals of every shade are eligible for membership. . . . We appeal to liberals for their cooperation and support in freeing America from Bible bondage." In the several copies of this atheist paper sent us we have found no invitation to Fundamentalists to join! Fundamentalists seem to be a thorn in their body.

Founder's Week at the Moody Bible Institute, Chicago, will be observed by its annual conference, February 5-9. Speakers already announced are Rev. John McBeath, London; Bishop Leete, M. E., Indianapolis; Dr. W. H. Rogers, Wichita; Dr. Gray of the Institute.

At Shanghai, 94 Chinese delegates from 16 provinces met and organized the Church of Christ in China. The new national church, which is to be entirely in the hands of Chinese, is expected to include ultimately all Protestant bodies in China. Missionaries are to be advisers. The new church is to include more than 1,000 Chinese churches established by missionaries, and 120,000 communicants.

THE ARENA

The Rationality of Theism

By George Boddis, S.T.D., Marcus Hook, Pennsylvania

THEISM is the doctrine of one God, absolute and eternal, the Creator and Preserver of all things; who directs and controls all which He has made, and by His Providence guides all things to their destined end. The belief in the existence of such a God lies at the foundation of all religion and is the only basis of true morality.

From the earliest times it has been felt that if there were no God, virtue and vice would be words without meaning; for man would be under no law but that of stern necessity and could have no higher aim in life than to secure temporal happiness by every possible means: while, on the other hand, if there be a God, not only should He be obeyed, but is also the object of all true worship.

For centuries the Christian world has recognized in God the great first cause of all things. "In the beginning God created the heavens and the earth"—such is the first declaration of Holy Writ, and such is the faith of the Christian believer. Today, however, we are living in a period when all old beliefs are questioned and when men demand the strongest proofs for every assertion before they will accept it as truth. No idea is too sacred to be challenged; for neither antiquity nor universality of belief is any evidence that it will stand the test. This is the age of science—the age in which, according to Prof. Huxley, men "will give unqualified assent to no propositions but those the truth of which is so clear and distinct that they cannot be doubted." Whether men of science are themselves governed by this "golden rule" may be questioned; but the fact that it has been announced makes it necessary for even the Christian to study again what once seemed to be the most self-evident truths in order to be able to give a reason for the faith that is in him.

The point of view has been entirely changed. Men have penetrated the secrets of nature, the reign of law has been discovered, and, at least in the view of some, the world can no longer be looked upon as dependent upon God either for its origin or continuance. God is not needed, the universe can be accounted for without Him. There can be no doubt that modern science and modern thought demand that the question be opened anew. Geology has raised doubts as to the truth of the Scripture narratives of creation and the deluge, as well as to the age of the world and the human race. Astronomy is supposed to contradict the Biblical representations of the creation of the heavenly bodies and the position which our earth holds in the starry universe; and the story of man's creation and fall is pronounced to be no better than the myths of the ancients and in fact belongs to the same class. The age is materialistic. Everything can be explained by evolution, and evolution is said to have conducted God to the frontier of the universe and bowed Him out with thanks for His provisional services.

Many anti-theistic theories are advanced at the present day, the most important of which are Atheism, Agnosticism, Pantheism and Deism. Atheism is the utter negation of the idea of Deity and generally accompanies a materialistic philosophy. Historically, Atheism and materialism are closely connected, and in fact, amount to the same thing.

Deism and Pantheism have many things in common with Theism, but differ from Theism in certain important particulars. Deism acknowledges the existence of one God; but speaks of Him as the transcendent Being, supra-mundane, the Creator of the universe, who has ordered all things so well that any later interference in the course of events is not only unnecessary but incompatible with His dignity. It, therefore, negatives revelation, providence and redemption, and practically is little better than Atheism.

Pantheism identifies God with the universe. According to the pantheist, God does not exist apart from the world: He is the soul, the reason and the spirit of the world and all nature is His body. Pantheism is an ancient view and comes to us in many forms. In the form of idealism it is widely held today. Each of these theories contains a great deal of truth, but this is more than counterbalanced by its errors.

The object of this paper is not to expose these errors, and they are mentioned only because we may be compelled to refer to them later. We believe that Theism explains all that is claimed for Deism and Pantheism, and our aim will be to show that in Theism we have

a rational view of Creation, man and human progress.

In discussing this theme we are necessarily bound by limitations. An exhaustive treatise is altogether impossible. Even were we able to grasp all that God has revealed concerning Himself our knowledge of Him would be imperfect. Many learned volumes have been written on this subject; but the best of them are read with a sense of disappointment, for they are generally inconclusive and leave the question exactly where they found it. Where great men have failed, we cannot hope to succeed, and all we shall attempt will be by way of suggestion, a brief description of how things appear to us personally.

It must not be expected that scientific proof will be given for every statement. Science itself accepts many things on the ground of probability, and the truth concerning the one God must necessarily be of that character. Many objections may be advanced against the position we have taken; but we concede from the first that, no matter what our personal opinions may be, what is generally termed scientific evidence is impossible. Efforts at demonstration have been made, and many arguments given; but it is clear that they cannot be equally convincing to all. Could we prove our position beyond all doubt, opposing theories would pass away. That they are still advanced and defended is an evidence that this is impossible.

We shall not altogether ignore the sacred Scriptures in this discussion. It is true that the declarations of the Bible are no longer looked upon in the scientific world as proof in the real sense; but even those who refuse to accept what is generally meant by inspiration must acknowledge that the Bible is the one book which professes to depict God in His relations with men. It asserts that "in the beginning God created the heavens and the earth," it gives an account of the divine providence over His intelligent creatures, and also points out the course of human history. Whatever else it may be, the Bible contains the history and literature of a great monotheistic people, whose ideas have become world-wide, and who have laid the foundation of the highest type of religion the world has ever known. To ignore such a book, therefore, is to deprive ourselves of much that will enlighten and guide us as we proceed.

Perhaps the most important questions which suggest themselves in this connection are the following: Does God exist? If God exists, is it possible for man to discover Him? To these questions the agnostic gives an emphatic negative, asserting that not only is it impossible for man to discover God, but equally impossible for God to reveal Himself to man. This position is very little short of Atheism; for it practically denies Deity altogether. But the question cannot be closed in this way. The idea of God is ever present in the human mind and, even when a materialistic philosophy has denied the necessity for God's existence, has asserted itself in the most unexpected manner. Thus the question is still a vital one, "Does God exist? and, if so, how can we obtain a knowledge of Him?" Many theories are given to account for the conviction that there is a Being on whom all are dependent and to whom all are responsible. But none of them can be said to be entirely satisfactory.

The knowledge of God is said to be the result of experience. Primitive man knew what it was to deal with forces and powers far mightier than himself, and soon developed the tendency to personify the things which he could not understand. Knowing that his own actions were prompted by desire and guided by intelligence, he supposed the same to be the case with the sun and moon, the wind, the frost and the lightning. He saw his shadow and imagined that it was another self, dreamed dreams and concluded that both his deceased friends and himself were immortal.

From these crude ideas sprang the earliest conceptions of God—conceptions which, passing through the various stages of fetishism, polytheism, etc., have reached the purest and loftiest monotheism of the present age. It has grown with man's knowledge of himself, the sense of his needs and the power of his will, even over the forces around him, until at last he recognized the existence of God and prepared to worship Him.

This theory fails altogether to account for the fact. The proof advanced consists of scraps of information respecting scattered tribes of savages now in existence. Even assuming that primitive man was a savage, little if any higher in intelligence than the brute, the theory is far from being proved; and it fails to take into account that degeneration which is not only possible, but which history and observation show to have been actual in the case of certain races. How comes it that man formed such ideas while the brutes which were almost his equals failed to do so? There is no positive evidence that monotheism is the offspring of other forms of religion.

Modern criticism may claim that the Hebrew doctrine of God grew out of polytheism and henotheism, and was the outgrowth of the moral and religious life of the nation; but the

same cannot be said of Christian faith and worship. The worship of saints in the Church did not precede the worship of God, neither did primitive Christianity succeed the medieval. In the language of Dawson: "If the idea of God is the phantom of an ape-like brain, can we trust to reason or conscience in any other matter? May not science and philosophy themselves be similar phantasies, evolved by mere chance and unreason?"

The knowledge of God is also said to have come by means of revelation, especially that which is contained in the Word of God. But even this does not cover the truth in its fullest sense. The belief in God prevails today, and has prevailed for ages, in regions where the Bible is not known. The Scriptures may teach us that God exists; but, in the very nature of things, it can be of no authority unless those to whom the revelation comes have some previous knowledge of God's existence.

Back of the Scriptures is the thought that God reveals Himself in nature. This idea is very ancient, and is constantly expressed by the Biblical writers. "The heavens declare the glory of God and the firmament showeth His handiwork." "The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead." But even this is not altogether convincing today. Were it so, the most eminent of our natural scientists would be the most ardent in their proclamation of the divine Being; but on the contrary some of them are most pronounced in their agnosticism.

Some suppose that the idea of God is a necessary, or at least a natural, deduction of reason. Sometimes it is represented as one of the highest generalizations of science. Just as the law of gravitation is assumed to account for a large class of phenomena, so the existence of a supreme intelligence—the great first cause—must be assumed to account not only for the existence of the universe itself, but for all its phenomena. This theory may serve to strengthen a faith which already exists in the minds of the learned; but it does not account for the existence of such beliefs in the minds of all men, even the least educated. Is it not a fact that with the great majority this conviction could not have come as the result of any conscious process of reasoning? Is it not also evident that the strength of a man's faith in the existence of God is not in proportion to the strength of his reasoning faculties? The greatest reasoners are sometimes the most inveterate skeptics, while men of unwavering faith are frequently found among those who cannot understand the arguments for the existence of God

These theories, much as they appeal to men of the present day, are little more than guesses and fail to account for a conviction which is said to be universal. That men believe in the existence of God we know; but we do not know the origin of that belief. It seems to be innate in man, a part of his very nature, and can no more be explained by merely natural causes than the conceptions of right and wrong.

In all ages men have endeavored to strengthen their belief in the existence of God by arguments, a well-known group of which have come to us from the earliest times. These arguments are known, as the Ontological, the Cosmological, the Teleological, and the Anthropological, or Moral.

The Ontological argument infers the existence of God from the abstract and necessary ideas of the human mind. It is thus stated by Anselm: "We have an idea of an infinitely perfect Being; but actual existence is included in infinite perfection. Because if actual existence be a perfection, and God is not actually existent, then we can conceive of a Being greater than God." The argument has been stated in other terms by Descartes, Clarke, and others; but its substance is practically the same in all.

The Cosmological argument is founded upon the principle of a sufficient cause. Simply stated it stands thus: Every effect has a cause. The universe is an effect and owes its existence to a cause which is equal to its production. This cause must be God.

The Teleological argument proceeds from a design to a designer. A system of order pervades the entire universe: therefore, the world owes its existence to an intelligent author.

The Anthropological or Moral argument reasons from the mental and moral condition of man to the existence of an author and lawgiver. It is based upon the assumption that man's reason, conscience and will cannot be accounted for on the ground of material and unconscious forces merely, but presuppose a cause possessing self-consciousness and a moral nature—in other words, personality.

In the past these arguments have done good service, and have been cast and recast again and again that they might be used to strengthen the faith of changing generations. At present, however, they seem to be losing their old prominence; for, with advancing knowledge, it is felt that they no longer accomplish what they originally proposed. Kulpe says that as proof of the existence of God not one of them

deserves the title, and all together accomplish no more than one can do alone. They have all been examined by Dr. A. H. Strong, who believes them to be defective for various reasons, which he sums up as follows:

> We see that it is impossible to argue from man's wants to a supply, impossible to argue from conscience to a lawgiver, impossible to argue from adaptation in nature to a designing intelligence, without taking for granted that indications do not deceive us—that there is a correlation between the human mind and the universe, as well as between the human mind and the divine. Imagine an evil Being to sit upon the throne of the universe and to contribute all things so as to falsify our observations, expectations and reasonings, and all our arguments yield no fruit. It is because we take for granted that God is, that He exists in truth and righteousness, that the rational methods of the divine mind bear analogy to our own, that we are made in God's image—it is because of these assumptions that we say Theism or any science is possible. In other words, we cannot demonstrate that God is; but we can show that in order to the existence of any other knowledge, men must assume that God is.

These views, so forcibly stated by men who are themselves believers in God, lead us to ask, "Is it true, then, that the so-called arguments prove nothing and that agnosticism is the only rational position?" Such may seem to be a logical conclusion; but it does not really follow that it is so. Even the Bible declares that men cannot by searching find out God so as to know Him to perfection. It is, therefore, not surprising that unaided reason cannot produce evidence which we can look upon as final. Still, there are many considerations which cannot be ignored in a discussion like this, and facts may be produced which show that belief in the existence of God is neither irrational nor unscientific.

1. These arguments at least have their value and have commanded the attention of men of intellect in all ages. Even were it true that they were convincing only to men of an unscientific age, they should not be lightly cast aside. They present to us the ablest reasoning upon the profoundest problems of existence, and come down to our day strengthened rather than weakened by additional facts. The form of their presentation may change with advancing culture; but they will continue to be of permanent value.

It should not be forgotten that Theism has the longest list of names attached to it in the whole history of philosophy: Plato and Aristotle among the ancients, and Descartes, Leibnitz, Kant, Herbert and Lotze among the moderns; while scientists like Bacon, Kepler, Newton and Kelvin have "looked through nature up to nature's God" and acknowledged themselves to be learners of the things which He has revealed concerning Himself. If we examine the arguments carefully we cannot fail to be impressed with the fact that, although, if taken singly, none of them can be considered to be absolutely decisive, taken as a whole they corroborate and strengthen our convictions.

It may be that the Cosmological argument is defective; but it is not altogether worthless. What proof have we that matter is eternal? and if eternal, self-existent? It must have had a cause—a cause which, considering the greatness and extent of the universe, must at least be equal to its production and preservation.

The Teleological argument may no longer be acceptable if expressed in the terms of Paley; but is it true that there is no evidence of design in nature?

Huxley defines science as "the discovery of the rational order that pervades the universe," and it is certain that without the presupposition of such rational order, scientific investigation would be the pursuit of a chimera. The evidence of design in nature is seen not only in the structure of plants and animals, but also in the inorganic kingdom. Huxley himself has said, "Biological facts cannot be known at all except in relation to some teleological conception." Even Darwin could not always resist the evidences which nature gives in this direction. In *The Fertilization of Orchids*, he says:

> The more I study nature, the more I am impressed with ever increasing force with the conclusion that the contrivances and beautiful adaptations slowly acquired through each part occasionally varying in a slight degree but in many ways, with the preservation or natural selection of those variations which are beneficial to the organisms under the complex and ever varying conditions of life, transcend in an incomparable degree the contrivances and adaptations which the most fertile imagination of the most imaginative man could suggest (p. 351).

Dr. William Newton Clarke says:

> Teleology is not dead. If certain adaptations are not what they were thought to be, it does not follow that the world is purposeless. Instead of that the whole question remains to be judged on its merits. The fact and scope of purpose in the world have not been disproved, but must still be estimated in that more recent light which has disproved some old opinions. For all that the lapsing of the old argument shows, the world may be far more purposeful than Paley ever supposed. Probably it will be found that teleology is only driven from smaller fields to greater by the change. Certainly there is vast room for purpose in the universe to which we now lift our eyes (*Christian Doctrine of God*, p. 369).

Nor is the Anthropological or Moral argument without force. We may think we have eliminated God, but we must still account for the moral and spiritual in man. The most reasonable supposition is that man's intellectual

and moral nature had for its author an intellectual and moral Being. LeConte says:

> There is only one place in the world where we can get behind physical phenomena, behind the veil of matter, namely, in our own brain, and we find there a self, a person. Is it not reasonable that, if we could get behind the veil of nature, we should find the same, that is, a person? But if so, we must conclude, an infinite Person, and therefore the only complete Personality that exists. Perfect personality is not only self-conscious, but self-existent. They are only imperfect images, and, as it were, separated fragments, of the infinite Personality of God (Royce's *Conception of God*, p. 44).

Borden P. Bowne writes:

> My fellow beings act as if they had thought, feeling and will. So nature looks as if thought, feeling and will were behind it. If we deny mind in nature, we must deny mind in man. If there be no controlling mind in nature, moreover, there can be none in man; for if the basal power is blind and necessary, then all that depends upon it is necessitated also (*Philosophy of Theism*, pp. 104, 107).

Prof. George P. Fisher, speaking of these arguments, says:

> What then is the purport and force of the several arguments for the existence of God? We reply that these proofs are the different modes in which faith expresses itself and seeks confirmation. In them faith, or the object of faith, is more exactly conceived and defined, and in them is found a corroboration, not arbitrary but substantial and valuable, of that faith which springs from the soul itself. Such proofs, therefore, are neither on the one hand sufficient to create and sustain faith, nor are they on the other hand to be set aside as of no weight (*Supernatural Origin of Christianity*, pp. 572-573).

2. The theistic idea is the only one which has appealed to the race as a whole. The knowledge of God is said to be universal. Such, indeed, is the testimony of Scripture. Paul directly asserts in reference to the heathen that they have a knowledge of God which renders their impiety and immorality inexcusable (Rom. 1:19-21). Everywhere the Scriptures assume that men know there is a God and that they are subject to His moral government. The passages which speak of some as not knowing God and being without God and without hope in the world are shown by the context to be nothing more than that they are without correct and saving knowledge of God. Even the most degraded are said to be conscious of guilt and of a just exposure to divine judgment.

This assumption of Scripture is supported by the facts of history. Everywhere, and in all ages, the knowledge of God has prevailed, and no nation has been found exempt from it. It is true that the conception has been faulty, and that polytheism and idolatry have been widely prevalent; but this fact strengthens, rather than weakens, the argument. Pagan nations may have believed in "gods many and lords many," and their mythology characterized by numerous absurdities, yet all harmonize in the general conviction that divine power controls the world. It is very improbable that men would give the title of God to men or brutes had there not been a pre-existing and unquestioned persuasion that there was such a Being.

It is sometimes objected to this position that travelers and missionaries report the existence of tribes so degraded that they seem to have no idea of God whatever. But this, upon further investigation, has proved to be incorrect. Moffat reported that certain African tribes were destitute of religion; but this was contradicted by Livingstone, who testified "The existence of God and the future life are everywhere recognized in Africa."

Quatrefages, the great French anthropologist, after making a careful study of the subject, says distinctly that "obliged as he has been to pass in review the races of men, he has sought for atheism in the highest and the lowest, but has nowhere met it except in an individual, or at most in some isolated school of philosophers; everywhere and always the masses of the people have escaped it." In every age and in every clime men have accepted the theistic position in one form or another.

Even Hinduism cannot be said to be an exception to the rule. The basis of that religion may be pantheistic; but the invention of the Hindu Trinity—Brahma, Vishnu and Shiva—proves that the soul is not content with this philosophy. The fact that the pantheism of India has developed 330,000,000 gods reveals the weakness of the system and proves that the human heart can be satisfied only with a personal divinity.

3. In Theism all the best features of the other systems are combined. We have already stated that the leading antitheistic theories contain certain elements of truth which, notwithstanding their errors, appeal to the thinking mind. Materialism is true in that it affirms the reality of the external world; it is false in that it regards the material as all-sufficient. Pantheism is true in that it asserts the absolute immanence of God; and Deism in that it affirms His transcendence. Their errors lie in that which they deny—Pantheism the personality and transcendence of God, and Deism His overruling providence and grace. All that is true in these systems is united in Theism, which not only takes and harmonizes all that is true in them, but completes the body of truth by elements which are peculiarly its own. With materialism it asserts the reality of

the physical universe, and with Pantheism and Deism accepts and affirms both the immanence and transcendence of God. It even finds truth in Agnosticism; for it strongly affirms that there is in God—in His infinite and absolute existence—that which is altogether beyond all finite comprehension.

If there be truth in these other theories, and this truth is combined in Theism, should not Theism be worthy of our acceptance notwithstanding that it too is attended with difficulties? That which harmonizes opposing theories must be nearer the truth than they. The living God is the key to all, and in Him is found the solution of philosophical problems.

4. Science, with all its positive statements, has never been able to disprove the existence of God. The materialist frequently appeals to science in support of his own theories and asserts that its conclusions are all in his favor. But this can scarcely be true. Indeed, many testimonies are found to the contrary. Physical science can deal only with phenomena and not with the reality which lies beneath and beyond them. It confines itself strictly to the facts and laws of nature, and the conclusions which the materialist draws from these facts are a different thing altogether from the facts themselves. Some of the greatest scientists have recognized God in nature.

Lord Bacon says, "It is an assured truth and conclusion of experience that a little or superficial knowledge of philosophy may incline the mind of man to atheism, but a further proceeding therein doth bring the mind back again to religion."

Sir Isaac Newton records this testimony at the close of his Principia: "This beautiful system of sun, planets and comets could have its origin in no other way than the purpose and command of an intelligent and powerful Being. He governs all things, not as the soul of the world, but as the Lord of the universe. He is not only God, but Lord and Governor. We know Him only by His properties and attributes, by the wise and admirable structure of things around us and by their final causes. We admire Him on account of His perfections, we venerate and worship Him on account of His Government."

Lord Kelvin, who has been called "that prince of scientists," says, "If you think strongly enough you will be forced by science to believe in God."

These testimonies could be multiplied indefinitely. Everywhere men of the highest scientific culture and achievement not only acknowledge God and praise Him through His works, but delight to call themselves by the name of Christians. The most that can be said with truth is that scientists are divided on this subject. Sometimes even the agnostic philosopher is constrained to acknowledge the Supreme Being in principle, if not in definite terms. This is true of Herbert Spencer, one of the ablest exponents of the agnostic position. Throughout his system he speaks of the "absolute force," "the infinite" and "the persistence of some cause which transcends our knowledge and conception." At times he maintains that our thought is compelled to posit the existence of an absolute Being as the ground and cause of the universe, and makes a number of affirmations concerning Him which would almost class him as a Theist.

> This ultimate reality is a Power; it is a force. the nearest analogue to which is our own will; it is infinite, it is eternal, it is omnipresent; it is an infinite and eternal energy from which all things proceed; it is the cause of the universe, standing to it in a relation similar to that of the creative power of the Christian conception (Quoted from Orr's *Christian View of God and the World*, p.83).
>
> Prof. Fiske says: With reference to the fundamental truths of Christianity, . . . our cosmic philosophy is eminently conservative, owning no fellowship either with the radical infidelity of the eighteenth century or with the world-mending schemes of Positivism.

The testimony of science, then, is not necessarily antitheistic. One man may find nothing but matter at the end of his researches, the other tells us that he finds God.

5. The testimony of Christianity should not be ignored in this connection. Christianity is built upon the foundation of pure Theism. It assumes from the first that it is possible for men to know God, and all the blessings which it professes to bring are conditioned upon this knowledge. Such knowledge, we are assured, comes not from the study of nature, neither is it the result of a process of reasoning, but is wrought in the believer by the Spirit of God, and is universal among the regenerate.

That this is true may be gathered from the testimony of millions who have lived from the dawn of Christianity to the present. And is this to be ignored as being of no value whatever? The witnesses are men of undoubted integrity and judgment, whose testimony on any other subject would be accepted without hesitation. The universal verdict is that they have been brought nigh to God through Christ, that a sense of the divine favor and forgiveness has been imparted to them, and that they have enjoyed conscious and constant fellowship with Him.

Not only is this true of those who lived during the early centuries of the Christian era

the witnessing has not greatly varied during the nineteenth and twentieth centuries. The witness of such men as W. E. Gladstone, A. T. Mahan, George Muller, J. Hudson Taylor and many others not only proves that men may know God but that their whole lives may be influenced by their dependence upon Him. The objection that they may have been self-deceived carries no weight whatever; for it is not possible that so many, during nineteen centuries, should have been deceived in the same way. If the facts of Christian experience be worth anything, they are certainly in favor of the truth which we are endeavoring to set forth.

Such are some of the arguments in favor of Theism. It may be too much to claim that they are sufficient to prove beyond the shadow of a doubt the existence of God; but to us it appears that they demand God for their explanation.

Belittling the Bible

By T. C. Horton, Long Beach, California

OUR country was founded upon the Bible. Every President of these United States, when he is inaugurated, presses his lips to the Bible in token of the recognition of its authority by the United States. The God of the Bible is always recognized when the right hand is raised and the words "So help me God!" are uttered.

These facts are fundamental, also, in the government of each State in the Union. The only God we recognize is the God of the Bible. Our laws are based upon the commandments of the Bible.

And the Bible is historically true. Every day fresh proofs of its inerrancy are developed from the excavations being made by archaeologists. The Jewish race, alone, is a sufficient and outstanding proof of the verity of the Scriptures. Why the Jew? Despised, denounced, persecuted through countless years, yet today holding the money bags of America. Now they are in Palestine, 200,000 of them, although thirty years ago there was no visible evidence of the fulfillment of that prophecy.

"Evil men shall wax worse and worse," says the Book, and we know that this is true in this land as well as in all other lands. Crimes today in the United States are multiplying, and of such a heinous character as could not have been imagined by our forefathers, nor by those in authority even twenty years ago.

But we are now facing a remarkable condition in the schools of this country which has been founded on the Bible. Teachers make light of the Bible. They joke about its stories, and the ignorance of vast numbers of them concerning the foundation facts, the *historic* facts, and the impregnable facts concerning the Bible, is almost unbelievable.

Recently a young man who has been attending the night classes in a university in Southern California told the writer of some of the teachers who used language concerning the Bible which would not have been used even by Ingersoll forty years ago, language which belittled and degraded it in a most shocking manner.

His testimony is corroborated by a remarkable article in the June number of *World's Work*, entitled *Atheism Rampant in our Schools*—a most astounding revelation of the development of antagonism toward the Bible by students. Here are some samples:

> One morning when the teacher in the Eastern District High School in Brooklyn, N. Y., opened the Bible, Meyer Applebaum rose and started for the door. The principal stopped him.
>
> "What does this mean?" he asked.
>
> "I'm not going to listen to such rot," young Applebaum answered and walked out.
>
> Almost at the same time Meyer Konikow of the Madison High School, also in Brooklyn, rose and walked out. The two students were brought before the principals.
>
> "We don't believe in the Bible and we don't want it stuffed down our throats. We're members of the Society of the Godless," said the boys.
>
> "The Bible is out of date," said Konikow. "The odds are three million to one that there is no heaven and no hell, so why worry? That's what we learn in the Society of the Godless."

In Los Angeles the name of the Junior Atheists is "The Devil's Angels."

In Rochester, N. Y., they call themselves "The Damned Souls."

In the University of Wisconsin they call themselves "The Circle of the Godless."

In the University of North Dakota they call themselves "The Legion of the Damned." The head of the society is called "His Satanic Majesty."

The belief the high school and college students are being encouraged to consider by the inspirers of the movement may be briefly summarized as follows:

There is no God.

The idea of the Virgin Birth is laughable.

There is no heaven and no hell.

Religion is worship of the supernatural and should be abolished.

The church is a dangerous institution.

The Secretary of the Atheistic Association said to the representative of *World's Work*:

Did you see about good old staid Princeton? A religious questionnnaire was circulated there and the students were asked if they believed in a personal God. Fifty-six per cent. said, "No." Another choice bit was that 145 of the students said they had lost faith in a personal God since they entered the University. . . . Princeton tried to suppress this for a time—eight days, to be exact. Then when it did get out, they said it wasn't serious and that it didn't mean anything. That is what they said about the French Revolution, too.

The most violent literature that I have seen has come from the Junior Atheist League. One is a small pamphlet, no larger than the palm of one's hand, with this printed as the title on the cover:

"Don't Let the Bible Make a Fool of You"
"Keep this Jew Scrapbook Out of our Public Schools."

Queen Silver is seventeen years old and is the Western leader of the Junior Atheistic movement. Her magazine, *Queen Silver's Magazine*, is a monthly of sixteen pages and is illustrated with cartoons. Her mother, from time to time, contributes a department to her daughter's magazine with the title, *A Theological dictionary*. Here are some of the definitions she gives:

Christ: A being who came to save the world and died without being able to save himself.

Prayer: Strong language which, when properly used, informs the Almighty how to run the universe. Without all this advice, ascending to him in a thousand different dialects at the same time, God wouldn't know what to do next.

In the February issue of *Queen Silver's Magazine* appeared the following poem:

The Holy Bible

Arrogance—forgery—lies—
Arson, and rapine and fraud;
Tyranny—terror and spies—
This is the book of god.

Heroes who trade in their wives,
Prophets who poison and cheat;
Slay their own children with knives,
And marry the She of the street.

Lust and slaughter its song,
Hate for the noble and true;
Theft and murder and wrong;
The book of the god of the Jew.

Said the secretary, in answer to a question:

Atheists believe there is only one life and so we live to get all there is out of it, instead of being "soft-soaped" along on the hope that there is another off in the skies some place where everything will be perfect.

Had such a condition of affairs been prophesied ten years ago, the prophet would have been laughed at and his prophecy declared impossible of fulfillment. But what will it be ten years from now—if the Lord tarries that long?

Every school and university is tinctured now. The growth of Atheism in the last yea has been startling. Will the loyal minister awake and sound the alarm? Will there be call to prayer? Will parents take heed fo their children? Or will the sleep of the saint be maintained while the souls of our youth ar speeded hellward?

Awake thou that sleepest! Back to the Bible and the *Whole* Bible!

The Power of the Prayer Meeting

By Anna Ross, Strasbourg, Saskatchewan

The essential features of a real Bible Praye Meeting are revealed in the following list o seven Prayer Meetings recorded in the Bible:

1. Noah's family worship, with the "swee saviour" of his elaborate sacrifice.

2. Moses, Aaron, and Hur, on the hill-top with the uplifted rod, standing for the up lifted Christ.

3. Jehoshaphat and, representatively, all Ju dah, standing before the Temple, pleading when the three armies were coming down upo them. This was, perhaps, the largest Praye Meeting on record. 2 Chron. 20.

4. Daniel and his three friends, asking fo the "king's secret." Daniel's windows, "oper toward Jerusalem," were not closed that night

5. The 120 in the "upper room," praying for the promised Power, in the very presence o the cross on which their Lord had "put awa sin by the sacrifice of Himself."

6. The Apostles, in view of the certainty o coming persecution, praying, "Grant unto Th servants that with all boldness they may speal Thy word."

7. The whole Jerusalem Church by praye snatching Peter out of the hands of Herod.

In each of these Prayer Meetings note fou distinct features—in two of them five:

1. Each of them was convened for the ex press purpose of laying one special petition be fore God, upon which all present wer "agreed."

2. The request was, in every case, laid be fore God with the definite purpose of securin an answer.

3. The blood, and the priesthood of Jesu Christ were, in every case, either in fact o symbol, the prevailing feature of the prayer.

4. An abundant answer. Note these fou features present in each of these Bible mee ings. They are the essential features of a re Prayer Meeting.

5. The definite promise from God to give th very thing requested. This is the case in th third and fifth. 1 John 5:14,15.

A Symposium on Evolution

IT IS a pleasure to continue our symposium in this number of the CHAMPION. We are thankful indeed to the numerous writers who have responded so kindly to our request for brief articles setting forth their strongest reasons for rejecting evolution. This month the first article is from Professor George McCready Price, M.A., who entitles his article thus: "The Answer of Science to the Evolution Theory."

Professor Price is now abroad; and is president of Stanborough College, Watford, Herts, England. As our readers know, he is the author of a number of effective volumes on scientific subjects. Among them may be mentioned several of the most recent issues: *The New Geology* (1923), *The Phantom of Organic Evolution* (1924), *Evolutionary Geology and the New Catastrophism* (1926), and *The Predicament of Evolution* (1926). We recently re-read portions of these works, and are simply amazed at the amount of scientific knowledge they display. No less are we impressed with President Price's logical acumen. Unlike many writers of the day, he does not draw over-broad generalizations and is able to distinguish science and speculation.

By Professor George McC. Price, M.A., Watford, England

There never would have been any theory of organic evolution, if a false evolutionary interpretation of the fossils had not long preceded and prepared the world for the reception of the idea. The uniformity of Lyell prepared the way for the organic uniformity of Darwin. But the scheme of the fossils in a long series and in a very definite order of succession was the idea which preceded Lyell and made evolutionary geology possible.

This evolutionary geology was founded on an ignorance of the geology of the rest of the world outside of England and the western part of Europe. Modern discoveries in other parts of the world have completely answered the childish theories of the earlier geologists, and have shown that the theory of one universal world-catastrophe is a far better explanation of the general facts of geology. Thus these newer discoveries from all over the world are answering the theories of evolutionary geology, and, in so doing, are giving the only effectual and final answer to every possible scheme of organic evolution. The latest discoveries in these fields of natural science are confirming the Bible record of a universal Deluge, and are thus indirectly establishing the great primal truth of a literal creation as the origin of plants and animals in the beginning.

These ideas have been developed and proved in detail in the various books which I have written, the latest of which, *Evolutionary Geology and the New Catastrophism* (Pacific Press, Mountain View, California, 1926), is the most complete and the most strictly scientific.

By James M. Gray, D.D., Chicago, Illinois

(As all our readers know, Dr. Gray is the President of the Moody Bible Institute, Chicago, Ill., a school that deserves the support and prayers of all evangelical believers. It is true to the Bible from beginning to end and its teachers are well versed in all the problems pertaining to Biblical criticism. They keep up with the thought of the times. Dr. Gray has written a most valuable brochure entitled, *Can a Christian believe in Evolution?* Other valuable books to his credit are: *Synthetic Bible Studies, A Text Book of Prophecy, Primers of the Faith,* and *My Faith in Jesus Christ.*)

By "evolution" I do not mean simply progress, gradation, development, in which everybody believes who has eyes to see and a mind to think. But I mean the theory which undertakes to account for or explain the origin and course of the universe independently of a personal creator, director and upholder thereof. I mean what the evolutionist E. D. Cope means when he says that "evolution is the teaching that the universe has come into being without the interference of any agency external to itself."

As a Christian believer, my strongest reason for rejecting such a theory is that it contradicts the Bible, which I regard as an inspired revelation of a personal God who declares the very opposite. And in saying this, I am not at all afraid of the charge of obscurantism, because that evolution is merely a hypothesis, a theory, a guess, is witnessed to by scientific men themselves.

Moreover, when it comes to pure logic, one is bound to agree with Professor Louis T. More, that a universe created out of nothing and set

going by a Creator and Ruler is a belief not a whit less satisfactory than that of a universe uncreated, or self-created, and set going by its own natural laws.

By Professor John A. Huffman, D.D., Marion, Illinois

(The writer of this article proves that a man can be versatile enough to be a master in theology and at the same time read up on the science of the day. Dr. Huffman is the dean of the theological department of Marion College, Marion, Ind., and also of the Winona School of Theology, Winona Lake, Ind. He is the author of a number of informing books, among them the following: *Redemption Complete, Young People and the Christ Life, Old Testament Messages of the Christ,* and, *A Guide to the Study of the Old and New Testaments.*)

The theory of evolution must, like all other theories and doctrines, be judged by its fruits. There are two distinct fruits of the theory of evolution which serve as a severe indictment against it. They are the fruits of atheism and moral irresponsibility.

Atheism appears to be an easy step to those who accept the theory of evolution. From their own confession, Nietzsche is a favorite author among the promoters of the American Association for the Advancement of Atheism. When once the materialistic philosophy of life which evolution propounds is accepted, the God of the universe is veiled from sight.

Evolution also removes the basis for moral responsibility. A concrete illustration of this is found in connection with a well-known murder trial. Clarence Darrow, one of America's best known criminal lawyers, was defending two young college men, sons of wealthy parents, who had committed one of the most brutal, unprovoked and dastardly crimes in the history of American criminality, the murder of Robert Franks. One of the chief arguments made by the defense was that of personal moral irresponsibility, insisting that the blame rested upon something or someone else, possibly "some remote ancestor." Here is the evolutionary doctrine bearing its natural fruitage, making man the descendant of a non-moral brute, thus removing the definite basis for moral responsibility.

If the evolutionary hypothesis prepares the way to atheism and removes the basis for moral responsibility, this alone is sufficient to condemn the theory.

By W. A. Williams, D.D., Camden, New Jersey

(Dr. Williams gives this title to his contribution: "Mathematics Disproves Evolution." He is the author of *The Evolution of Man Scientifically Disproved,* issued in 1925, of which large editions have been published and many copies distributed to all the chief countries of the world. Copies have been sent to many college and university and public libraries and the legislators of the States of the Union.)

Every theory to which mathematics can be applied, *e.g.*, the theory of gravitation and the thesis of Copernicus and evolution, will be proved or disproved by this acid test. The result is an absolute demonstration. No stronger reason for rejecting evolution can be named.

Evolutionists tell us that 3,000,000 species of plants and animals developed from one germ in 60,000,000 years. By logarithms we find that the number of species must have doubled 21.51652 times to make 3,000,000, or one net doubling every 2,788,556 years. Hence, 1,500,000 species must have arisen in the last 2,788,556 years; or 3,240 in the last 6,000 years, in case there are now 1,500,000 species of plants and animals. But not a single new species has appeared in 6,000 years. Hence evolution is impossible.

Astronomers tell us that the earth is much less than 20,000,000 years old, but evolutionists say that life must have begun from 60,000,000 to 500,000,000 years ago.

Many other convincing arguments may be drawn from mathematics, but the most cogent one is derived from the population of the world, which was 1,804,187,000 in 1922. To reach this number the descendants of Noah and his wife must have doubled their numbers 30.75 times in the 5,117 years (Hale's chronology), since they became the ancestors of the race, or every 168.3 years, considering all losses.

Likewise the descendants of Jacob, now numbering 15,393,815, must have doubled their numbers every 161.251 years since his marriage 3,850 years ago, and the descendants of Abraham, now 25,000,000, every 162.275 years since the birth of Ishmael 3,988 years ago.

If Noah's descendants had increased just as fast as the Jews, he would have lived 4,954 years ago; or, if at the rate of Abraham's offspring, 4,990 years ago, instead of 5,177 years. While we could not expect the figures to be exactly the same, we are amazed that they coincide so closely, varying less than five per cent.

Every serious student must be convinced therefore, that Noah and his wife were the an

estors of the race; that man was created by he Almighty; that his posterity, except Noah nd his family, were destroyed by the Flood; nd, therefore, that the great age and the brute rigin of man are pitiful absurdities. All in- surance companies safely rely on general aver- ge. Few things are more stable and certain vhere large numbers and many years are con- idered, as in the present case. Even in the ',333 years since Adam, the population, if here had been no flood, would, at the Jewish ate of increase, have been at present 35,184,- 572,088,832—much more than the earth could ustain.

If the race were 2,000,000 years old, and had increased one-tenth as rapidly as the Jews, the population would be expressed by 374 figures! The period of doubling would have been 65,040 years. Think of it—at that rate there would have been fewer than four Jews living today! And if *Pithecanthropus* was two-thirds normal in brain development, as they say, then it must have lived 20,000,000 years ago, if life began 60,000,000 years ago, and 166,666,666 years ago, if life began 500,000,000 years ago. Thus the science of mathematics disproves every guess of the evolutionists.

By William B. Riley, D.D., Minneapolis, Minnesota

(Dr. Riley needs no intoduction to our readers. He is one of our Contributing Editors, and articles from his facile pen have often appeared in our columns. He is the pastor of the great First Baptist Church of Minneapolis, the superintendent of the Northwestern Bible and Missionary Training School, president of the World's Christian Fundamentals Association, editor of *The Christian Fundamentalist*, and the author of many important books. One of his gigantic undertakings is the issue of *The Bible of the Expositor and Evangelist*, to comprise forty volumes, thirteen of which have been printed.)

I have been just so driven lately that I could not attend to your letter of September 28th. However, I am taking a couple of paragraphs from my book, *Inspiration or Evolution*, which I think will fit into your symposium:

"For this age, at least, the theory of evolution is the evil seed. It has evilly affected every ground into which it has been sown; it has made a semi-skeptic of every youth who has believed it; it has discredited every school that has adopted it; it has divided every local church into which it has worked its way; it has more largely paralyzed the powers of the church at large than any other error suggested or accepted in twenty centuries. It changed its leading exponent, Charles Darwin, from a Christian to an agnostic; it created in Spencer an utter skepticism concerning the Scriptures and sacred things; it made Huxley to question every fundamental of the Christian faith; it provided a philosophy to Haeckel's *Riddle of the Universe*, in which God is ruled out. It is the philosophy of life entertained today by a majority of the leaders of Socialism and Anarchism, and no two phrases were ever coined that became such shibboleths of blood as 'The struggle for existence' and 'The survival of the fittest' proved in the combat of 1914-1918.

" 'By their fruits ye shall know them.' If any philosophy was ever weighed in the balance and found wanting, to such an extent that intelligent men ought to turn with loathing from the same, it is the theory of evolution; and if there is a spot on earth where this theory has rendered any profit to an individual, to society, or to the State, let its advocates migrate to that spot and continue their teachings there!"

By Professor S. James Bole, A.M., Wheaton, Illinois

(It is a good thing to have an article in this symposium by one who has specialized in natural science. Professor Bole is the professor of Biology in Wheaton College. Many people think that biology cannot be taught without committing it to the theory of evolution. Our present writer has proved that this is not necessary. Biology can be taught in a scientific way without obtruding unproved speculations about the origin of life and species. He is the author of the effective book entitled *Evolution in the Balances.*)

An outstanding bit of evidence against the doctrine of evolution is the kind of logic used by this school of thinkers. Over a hundred years ago, the scholarly Francis Bacon gave to science one of its greatest contributions—inductive reasoning. Most evolutionists admit that a student or teacher of science should be unbiased, accurate, and careful in his observations, and always draw conclusions from sufficient data secured from carefully conducted experiments.

Much of the argument in favor of organic evolution is the result of deductive rather than inductive reasoning. An example of this is the main evidence from historical geology, which is admitted to be one of the strongest arguments in favor of this doctrine.

This evidence, in brief, is that since the fossils of plants and animals are those of simple forms in the older rocks of the earth and advance in complexity of organization up to and including man in the newer or younger rocks,

therefore all life must have evolved from these simple forms of life.

How do they know the ages of rocks? How do they know that some are even older than others? Only by the fossils that are found within them. Their conclusion is that because the older stratified rocks contain fossils of the simple forms of life and the younger rocks contain fossils of the more complex forms, therefore all life has evolved from simple forms.

Evolution is here assumed to be true to begin with. What they seek to prove is assumed to be true. The argument is a closed circle. As evidence it is worthless. But this, in general, is the method or logic used by evolutionary writers; it is deductive, unscientific, illogical, and out of accord of scholarly thinking.

By T. C. Horton, Long Beach, California

(From one who has been so useful for many years, it is a good thing to have a matured view and judgment. Mr. Horton was formerly dean of the Bible Institute of Los Angeles, Cal., and editor of *The King's Business,* whose circulation was greatly increased during his editorship. He is the author of a number of useful books. He entitles his contribution to this symposium, "Experimental Evolution."

It is not difficult to project any sort of theory upon the printed page and before the public; but it is quite another thing to "produce the proof."

We are sometimes staggered as we read the marvelous conceptions of the modern mind as to the possibility and probability of the truth of evolution; but the tail of the monkey serves not only to hang it to the branch of the tree, but to make a monkey of the evolutionist as well; for if the theory is true as regards the *physical realm,* surely it would have been in accord with the wonderful grace of God to make it effective also in the *spiritual realm,* and especially in the hearts and lives of men. But the evidence is incontrovertible that, through all the ages, there has never been any evolution in human nature, and the Biblical account of the entrance of sin into the world lays a firm foundation for, and is the *only* explanation of, conditions as we find them today:

God's Voice: "Of the tree of the knowledge of good and evil thou shalt not eat; for in the day thou eatest thereof thou shalt surely die" (Gen.2:17).

Satan's Voice: "Ye shall not surely die" (Gen.3:4).

Adam's voice: "The woman whom Thou gavest to be with me, she gave me of the tree, and I did eat" (Gen.3:12).

Eve's Voice: "The serpent beguiled me, and I did eat" (Gen.3:13).

The little word "lie" produced the word "die," and every child born into the world since (excepting the God-Man, Jesus Christ) has been born with a lying nature. We have tested this in audiences for many years, and have never yet found a man or woman who would stand up and profess that they had never told a lie.

By nature, Satan is a liar (John 8:44). By nature man is a liar. There has been no evolution in his lying nature, but plenty of devolution. *Here* is the proof that the Bible is unalterably true, and evolution but an unproven theory.

By Reginald Cock, M.R.C.S., London, England

(The writer of this article has written a forceful book, entitled *Genesis Versus Evolution,* which has received attention in the review department of this magazine. In this book he shows two important things: that Genesis and evolution cannot walk together, and that the former is more scientific, judged by the facts, than is the latter.)

What I regard as the strongest reason for rejecting evolution is that it is unscientific, and for the following premises:

1. No case has actually occurred, under the observation of naturalists, of the development of a new genus.

2. The only animals that plainly speak the language of man are birds, like the parrot, the jackdaw and the starling. Like man, they must possess a speech center. The ape must be lacking in this speech center, because no amount of education, apparently, can induce him to articulate the words used by any race of mankind.

3. The comparison of man with the anthropomorphous apes brings to light a very important fact—namely, the existence of an inverse order in the development of the principal organs. In man the spheroidal angle of the Virchow diminishes from the time of birth whilst in the ape it is always increasing. A similar contrast has been remarked upon by Gratiolet upon the brain itself. In the ape the temporal spheroidal convolutions which form

he middle lobe of the brain make their appearance, and are completed before the anterior convolutions which form the frontal lobe. In man, on the contrary, the frontal convolutions are the first to appear, and those of the middle lobe are found later.

It is evident that an organized being cannot be a descendant of another being whose development is in an inverse order to its own. Consequently man cannot be considered as the descendant of any simian type.

By William Schoeler, Independence, Oregon

(We consider Mr. Schoeler's book, *The Truth of Evolution*, reviewed in the December, 1926, number of this magazne, as one of the most cogent books on the subject that has come to our notice. It is a *multum in parvo* on evolution. Mr. Schoeler has written other good books, among them several striking stories into which he skillfully introduces Biblical characters.)

Evolutionists maintain that "the whole living world is on the upward move all the time, the most primitive living things rising out of the bosom of inorganic nature as others move on to a higher level." According to Dr. Chalmers Mitchell, Sir E. A. Schaefer, Dr. E. J. Allen, Professor Benjamin Moore, and others, the lowest forms of life evolved naturally, a billion years ago or so, from chemical compounds which were the result of electrical storms, solar radiation, high temperature, and so on. Life once formed, it developed from the simple to the complex.

The theory does not appeal to me for the reason that it is a tissue of mere assumption, dogma and doctrine. If chemical combinations account for living tissues, it is certain that something accounts for the chemical combinations; otherwise there would be an uncaused cause.

Evolution and involution are a fixed equation. You cannot get out of the combinations anything which you do not first put into them. That is my quarrel with the atheistic or materialistic school of evolution. The astute Tyndall, realizing the difficulty here alluded to, wished to introduce a new definition of matter. A great many of his followers are not so astute.

Materialism, as men like Driesch and Haldane have shown, is hopelessly inadequate as an explanation of living tissues on a physical and chemical basis. The co-ordination of tissues in a living organism is puzzling even to a Joseph McCabe. No materialistic evolutionist has ever been able to explain how a speck of protoplasm transforms the non-living into life, or how a tree or a man is built out of a microscopic germ. These mysteries are a book sealed with seven seals.

There is a permanent unity in the case of every organism woven by the bioplasts. The germs developing into the oak, the lion or the man must somehow, somewhere, contain the plan of the oak, the lion, or the man. Protoplasm prepares for far-off events, as Lionel Beale used to say. In other words, there is forecast here. But forecast is not an attribute of matter. Forever and forever it will be true that you can take out of living tissues only what is put into them originally, visibly or invisibly. Materialistic evolution is the dicer's theory applied to the universe. It will not work.

By G. T. Lee, M.A.,D.D., Minneapolis, Minnesota

(Dr. Lee is the efficient editor-in-chief of *Lutheran Church Herald*, one of the best church papers of which we have knowledge. He has written some forceful editorial articles for his own paper, and hence we solicited an article from him for this symposium.)

Dr. Earnest W. Barnes, Bishop of Birmingham, in a recent sermon in Westminster Abbey, is reported as having said: "Darwin's triumph has destroyed the whole theological scheme." Bishops and pastors of various denominations have tried for years to harmonize the evolution theory with the Bible story of creation. Their efforts have been ridiculed by scientists who have logically contended that the two theories of creation are antagonistic. The Modernists now are gradually drawing the same conclusions. Bishop Gore of Oxford has asserted:

"Man is not a being who has fallen from an ideal state of perfect innocence. He is a rising animal, slowly gaining spiritual understanding and rising far above his distant ancestors."

A person who thinks clearly and draws correct conclusions will stand face to face with the alternative of choosing between materialistic atheism and divine revelation. The evolution theory, adopted by all atheists as the great weapon to fight historic Christianity, is, of course, their best guess in accounting for the existence of everything. But every honest scientist will admit that final and conclusive

proof for the theory has not yet been found.

The evolution theory, displacing the Bible record of creation, at the same time does away with the Bible account of man's fall as these two bishops testify. Thereby it also makes superfluous the first gospel promise of salvation. Without the fall we need no Saviour from sin. Man having evolved from the slime thru the animal kingdom to be what he is, evidently will be able to save himself, if any salvation is needed. The Bible is a book of fables and folklore.

To a man who by the grace of God has found the truth and peace with God, the whole theory of evolution is revolting. The man who will greet a monkey, this counterfeit of his degradation, as a brother, has become substantially brutalized, and it is difficult to understand how such a person by any redeeming feature can retain any shred of Christian faith or basic moral principles.

By Professor H. W. Magoun, Ph.D., Belmont, Massachusetts

(The writer of this paper needs no introduction to our readers. For many years he has been a contributor to our columns. His recent book, *Messiah or Bastard: Which?*, is a powerful presentation of the doctrine of the virgin birth of our Lord.)

Evolution has never appealed to me, because it assumes that the lower can be an adequate cause for the higher, which is not merely illogical—it is impossible. Evolution's whole history has been an effort to be rid of any divine element in the production of the world. Theistic evolution, if not an absurdity, is pantheistic, not theistic. This does not rule out the possibility that God made use of developmental processes of some sort, as He undoubtedly did; but it does deny emphatically that those processes ran themselves at the urge of a bit of senseless protoplasm miracously endowed, not merely with the desire but with the power, to progress. Did it pick out the right places on the skin for the sun to "develop" eyes, so that each animal might have them where they would be most efficient, and then make the non-use of those organs operate to produce them? To be consistent, evolution must assume that the non-existent produced the existent (spontaneous generation), since, otherwise, its basic principle is destroyed, and a divine element becomes imperative. Such an element must of necessity be intelligent. If intelligent—enough so to do the enormous tasks involved—it must be personal. And if it is personal, and began the process, it must still control the working machine. Otherwise there would be chaos.

By Ort A. Keyser, Dayton, Ohio

(Mr. Keyser is a business man who is interested in religious and scientific subjects and reads a great deal. He has specialized somewhat on some phases of psychology. It will be seen from his article that his objection to evolution is of a scientific character. He is connected with the well-known Geyer Advertising Company, Dayton, Ohio.)

While it is a matter of common knowledge that organisms are modified within certain limits by environment, there is no evidence of actual transmutation from one well-defined species to another, much less from one genus or family to another. On the contrary, there is no fact in nature more apparent than that of genetic persistence. Therefore, the major premise of the evolutionary hypothesis—namely, transmutation—is purely a matter of conjecture; that, too, in direct opposition to experience and observation. This being the case, why should I embrace a proposition that is merely speculative, logically improbable, and perhaps entirely mistaken, when it does not offer the least advantage to humanity in general nor to myself in particular?

The same creative imagination that peopled the misty past with gods and demi-gods leads the evolutionist to visualize in the misty past the working out of hypothetical resident forces and tropisms. Crediting these forces with miraculous powers, the evolutionist pictures to himself fanciful and wonderful happenings in prehistoric æons, the setting being unequaled for the free range of romantic propensities. He sees uncanny protoplasmic masses develop eyes by the act of seeing, ears by the act of hearing, lungs by the act of breathing, legs by the act of pursuit, consciousness by the act of being aware!

One of the favorite diversions of many evolutionists is to analyze the mental reactions of so-called primitive men, who exist only by virtue of the historic imagination. These primitives become so real to their fabricators as to assume tangible personality. Whole systems of psychological, economic, and religious "sciences" are predicated upon the behavior and ratiocinations of these hypothetical primi-

tive men. This pabulum is then fed to the young folks of our high schools and colleges as scientific information—yes, even preached from pulpits in Christian churches. Any one can see the results. It's a fine contribution that the disciples of the evolutionary theory are making to the *morale* of society!

By Rev. Alexander Hardie, A.M., Los Angeles, California

(As the author of that effective book, *Evolution: Is it Philosophical, Scientific or Scriptural?*, we felt sure that Mr. Hardie would give us something worth thinking about as a contribution to this sympo ium. We are not disappointed. To get his extended argument we invite you to read his book.)

Evolution has a low intellectual ancestry. Among its first proponents were certain heathen philosophers of ancient Greece. Anaximander, a disciple of Thales (600 B. C.), taught that "man sprang from the fish." Then, during the long centuries, this blind materialism has been the much-loved dogma of agnostics, infidels and atheists. It has ever been the creed of the wicked.

But those great Athenian philosophers, Socrates, Plato and Aristotle, rejected this insane materialism, and believed in a Mind-origin for the world.

Professor Henry Calderwood, of Edinburgh, in his great work on *Mind and Brain*, shows the absurdity of imagining that molecular action could evolve the phenomena of mind. Can molecules remember and imagine? Can they think and understand? Have they the power of self-realization?

Sir J. W. Dawson, in his truly scientific work on *Modern Ideas of Evolution*, emphatically exposes the absurdity of this debauching theory.

Moreover, in the Holy Scriptures, the Almighty Himself tells us plainly where and how He created man in His own "image" and "likeness."

Some would fain call themselves Christian evolutionists. That name is mere nonsense. It is hardly to be supposed that the all-wise and omnipotent Creator needed the help of apes when he created our first parents!

Outposts of Faith in Christ

By Charles Roads, D.D., Baltimore, Maryland

We asked Dr. Roads, Dean of the Baltimore Bible Institute, Baltimore, Maryland, to write a series of articles on deeper Bible themes which might be useful to pastors, and useful in Bible study classes, and he has kindly consented. This is the first article of the series. Others will follow in future issues.—F. J. B.

THE main citadel of Christian faith and experience will not long endure the fierce assaults of desperate unbelief if we surrender the more difficult to defend outposts. There are undiscerning orthodox people who are being frightened from these outposts, but no one who comprehends the inter-relation of all Gospel truth. Many a Christian doctrine seems to stand alone to the undiscriminating thought, but it surely carries down with it, if disturbed, by inevitable logic, the foundations of the entire theology of Christ. Let us therefore make a survey of some of the farthest outposts and see what they defend.

1. *The reality and vast scope of objective answers to our prayers to God and Christ.* Grant that answers for spiritual needs are most important, but these spiritual supplies from God must be seen as absolutely definite, real, and abiding. Prayer for deliverance from the bondage of evil desires and habits answered by a glorious freedom known fully by us and seen by all men. So that we are no longer tempted by them. Prayer for God's comfort in sorrow answered by His unspeakable peace, for guidance in Christian duty consciously given, for the Spirit's power in Christian service felt to be given of God. Prayer for the conversion of friends answered by their coming to Christ, prayer for a Church revival graciously rewarded by many saved, and for Missions manifestly responded to by the Lord in calling new recruits and financial support.

But also prayers for material help unmistakably answered. For healing of loved ones sick, for financial relief, and for deliverance from perils and troubles. Christians must unfalteringly believe in such Divine answers as coming, however long delayed; and must have, and will surely have, many works of God in healing and deliverances to show to men in

proof of God's answers to prayer. We must show our faith by these works of God.

There must be no wavering of faith in God in this matter, for that forfeits the answer. And the world must be given again demonstrations like George Muller's, like Hudson Taylor's, William Carey's, like Russell Conwell's Philadelphia Temple, and a thousand others of the past, but ever new ones in our day.

To give up faith in objective answers to prayer is to surrender all real prayer, though to be sure prayer is fellowship with God far more than petition. Yet it forever on earth must include petition, and if petitions are offered to God, answers to them must be shown to the world. It is futile to argue, if not ridiculous, as some do, that prayer is always helpful subjectively whether we look for answers or not. For it is helpful subjectively only as it is real prayer that God hears and responds to. Prayer as a pantomime performance before a God who never grants help can not be of any value subjectively either. It is a silly attempt at deceiving one's self on a fundamentally vital matter. We must hold this outpost if we would save the Christian religion.

2. Another far-out outpost is a *clear consciousness of experience of God and salvation.* A section of really orthodox Christians today strangely give up this defense. They tell us the Christian life and salvation is wholly a matter of faith in God's Word. "We are saved by faith," they quote. Of course, but by that faith we are saved! And to be saved is something more than faith. It is the response of God to that faith. Is there nothing in consciousness from that response? Can the tremendous change Christ described to Nicodemus, the birth from above, occur in a man and he not know it? Can a man have the peace of God which passeth all understanding and not be conscious he has anything new? Or, have love like God's love shed abroad in his heart by the Holy Spirit and not know of any addition to his natural love? And there are multitudes of passages in the Old Testament Psalms and the New Testament Gospels and Epistles telling of other joys and new powers given when men become the sons of God. You will have to penknife hundreds of the most precious passages in these Psalms, in the Prophets, in Christ's teachings, and in the Epistles, if you deny the reality of conscious personal salvation. Give up that outpost and the whole Gospel falls to the enemy very soon. A salvation that makes no conscious change, not to say fills abiding consciousness with God and makes all things new, is not of God's Word nor of Christ's working. And to confuse such abiding peace and consciousness of indwelling Christ and of the Holy Spirit with fleeting emotions and sensational outbursts, and to deny it because we fear these fanaticisms, is to cut down the tree because some crows or buzzards built a nest on it. It is better to chase away the bad birds.

Besides, it is not salvation "by faith in God's Word" that the Gospel teaches, but salvation in Christ, whom that Word reveals. If we get no farther than the Word we have not found Christ who alone saves. And this denial today is fatally serious because the Modernist himself is preaching Christian consciousness of God as the whole sum of the Gospel. He denies the inerrancy and full inspiration of the Word of God to exalt Christian conscious experience. We can meet that, not by denying Christian experience to exalt the Word of God, but by holding both to be of God and to be absolutely true because of God. As to the reality of the conscious Christian experience of the extreme Modernist who denies the adequate Word of God, that only God knows and far be it from us to judge him! All the more, however, must we hold fast the outpost that defends both the Word of God as infallibly true and the Work of God in man's soul as all-glorious and conscious, according to the wonderful descriptions of it in God's Word.

3. *Unyielding conviction in these days that stands by the Virgin Birth of Christ and His physical resurrection.* For this involves not only the truthfulness, the trustworthiness, of the Gospels of Matthew and Luke, though these alone are immense in value, but all the Gospels and the Epistles are in it. The reality of Christ's coming from the Father, of the value of His atonement, of His power to save sinners, and of our own resurrection, is in that outpost. It must be defended and held at all costs. Christ is not the Messiah of the Old Testament prophecies nor of the New Testament declarations if He was not conceived by the Holy Spirit in the virgin Mary. Not only these particular doctrines of Virgin Birth and a real Resurrection of Christ go with that outpost, but as Professor James Orr so conclusively and finally proved in his classic on *The Virgin Birth,* and many others since, the whole Christian system is tied up with them. A fatal entrance into the heart of the Gospel is made after that goes and cannot then be resisted.

4. The twin outpost to that is *unwavering faith in the absolute Deity of Christ.* It is a man surrendering this faith who writes however strongly of "the Christlike God" instead

of meaning the God Himself Christ. Who, of course, then and then only, fully reveals the Father as just like Himself, and who, after claiming to be fully equal to the Father, as He does in John's Gospel, and threatened with stoning by the Jews for making that claim, then only could say, "He that hath seen Me hath seen" God! The two truths are inseparable Siamese twins, that God is like Christ because Christ is God.

No man, born in the normal way of men, can by any possibility of enduement by the Holy Spirit fully show men who God is or what God is. Paul, the best endowed spirit-filled man, could not, and never claimed he could. Nor did any other man of all the mighty prophets like Isaiah and Elijah, nor the Apostles closest to Jesus, like John and Peter. Who ever thought of looking to any of them to see God? Or to mighty spirit-filled men like Francis of Assisi, Luther, Wesley, Finney, or Moody, since? There is a vast gulf of spiritual being between the best of these men and Christ. In their mouths His words would be silly blasphemy. They would surely be also that in the mouth of a mere man Jesus, and then be ridiculously untrue, which they are not, in the Christ God who really does show us God in Himself, the loftiest, holiest, all comprehensive, perfect likeness to God. So that we who see Him today as one God see also our Father in that manifestation. Whatever Christ means to the world can only be retained by holding fast that Christ is God of very God, equal to the Father, and to the Holy Spirit.

5. And, to mention now just another extreme outpost, but all-essential to all the Gospel, it is necessary to have utmost faith continue in the inerrancy and adequate inspiration of the Holy Scriptures. Let any breach be made in this defense and everything goes down.

But "the Bible is contrary to science" of today! Where? Always ask the unbeliever for examples. He has none, and is long on general statements but short on specifications. No full, scholarly exegesis of all the passages flippantly offered by superficial knowledge of the Bible can be made to show any inaccurate scientinc statement in the Bible. But, on the other hand, there are many very wonderful anticipations of the latest scientific discoveries far back in the Bible.

Think of this as one remarkable fact of many, that not a single superstition of successive ages in which the Bible was written, ages crowded with all sorts of superstitions, is countenanced by the Bible. There is wonderful astronomy in the Bible, but not any astrology, though astrology was all of the science, so-called, of the stars until most recent times. And astrologers are plying an immensely paying business by the stars in all civilized lands today! Only the Bible denounces astrologers and fortune-tellers of all kinds.

Great and small politicians today, vast corporations, leading men, consult these fakirs in great business ventures or personal contracts. None of them will do business in a number thirteen office, for the writer was the only man in a vast office building who rented a thirteen room and insisted on the number 913 remaining on the door, after all the thirteens in floors below to the first were changed to the silly 812A, 712A, and so on! And so on a Friday no great surgical operation is undertaken in a nationally known university hospital unless it be absolute emergency. Seldom a corporation business or great enterprise is begun on Friday; both of these superstitions being absolutely blasphemous against Christ, He being the thirteenth at the Last Supper in addition to the solid twelve group, and He creating the best Friday history ever knew.

But just such men, chuckfull of the silliest superstitions, are out against the Bible as being unscientific, when the Bible four thousand years ago, and throughout its pages, denounced all such follies as superstitions.

There is therefore wonderful astronomy in the Bible, but no astrology. In it the heavens above are a vast expanse, the stars are numberless, the earth hangs upon nothing, is circular and in a circuit; there is empty space in the northern heavens, vast waters in the sky above, as fearful floods even today prove; the life is in the blood, out of the heart issues life, and so on; thousands of years ago absolutely anticipating and describing most recent discoveries in many sciences.

Some day, when Christian scholars do not become so quickly scared by bold unbelievers making half-investigated attacks on the Bible, these scholars will agree with Dana, Agassiz, Mitchell, and a vast galaxy of authorities in real science, who find no misstatements of science at all in the Bible, but, on the contrary, in the words of Dana," Marvelous utterances which are richly suggestive in science and lead to new discoveries."

Scientific history is in the Bible, and nowhere else, and the psychology that recognizes consciousness as a fact, and scientific law. Study the Bible itself thoroughly, as Lord Lyttleton, Gilbert West, General Wallace, George

Wendling, and many others, have done; unbelievers when they commenced, and become, like them, astonished and full believers.

The Bible is its own absolute defense, when fully studied. A man can only remain an unbeliever when he is ignorant of the Bible. It proves to every sincere reader that it is God's direct message to man after a very full investigation. "Thus saith the Lord" is demonstrated.

So we maintain the position of real Biblical scholars in its full inspiration as the direct Word of God, without mistake and without false teachings. Its supremacy as a book, its unapproached thirty millions in annual circulation, its eight hundred languages, its transformation of nations, inspirations to all exalted ideals and reform movements, creations of noblest character, all evidence its absolute Divine origin. Experience in using it as the way to God and God's way to the heart of man confirms it as His Word in truth. The Bible stands defended in its farthest outpost.

The world must again have an exhibit of the boldness of believers as it had in Peter and John. The only way the Bible can lose is by the doubts and fears of orthodox people, by the surrender of essential outposts of faith. The believers must not yield an inch of all the great claims the Word of God makes for itself, nor for a moment any item of truth in the declaration it makes of Christ.

Sir Arthur Keith versus the Bible

By the Reverend Frank E. Allen, Hopkinton, Iowa

SIR ARTHUR KEITH'S declaration that the evidence of man's descent from simian ancestors is complete had scarcely ceased to reverberate in England until it was flashed over the wires around the world. It created a sensation of revival among the devotees of Darwinian evolution who have beeen so hard pressed to maintain their theory in recent months. On the opposite side of the world, in New Zealand, a committee of the Otago University Council seized this as an opportunity to arrange for, and advertise, a series of public lectures on evolution. This resulted in giving a large hearing to the propagandists of evolution there; but it has started a controversy led by God-fearing men who will not be silenced.

The significance of all this is apparent. The statements of such a noted scientist as Sir Arthur Keith are read in the morning papers around the world. This is especially so when he delivers the presidential address before the British Association for the Advancement of Science, as he did on August 31 at Leeds. His subject was, "Darwin's Theory of Man's Descent as it Stands Today." Papers in Britain and America, and we suppose throughout the world, carried bold headlines stating that Sir Arthur Keith declares Darwin is right.

When we know that Sir Arthur is a Rationalist*, we understand why he is a proponent of evolution and an opponent of the Bible. The Rev. P. B. Fraser, who is a graduate of the university in which Sir Arthur Keith teaches, says that "Sir Arthur Keith, quoted as a fundamental oracle on the evolution of man, is a member of the Rationalist Association in London, which has labored, to my knowledge, for over forty years for the destruction of Christianity. In the annual of that association the quality of its evolution is measured by its main articles. The first is to prove that Jesus is a myth. And here is a sentence from an article by G. Elliott Smith, the distinguished professor of London University. 'Religion began,' he says, 'when man first created a god.' "

When we know Professor Keith's religious views we can easily account for his philosophy of life. Evolution originated with rationalists. Darwin was a rationalist during the period of his life when he was propagating his theory.

The question that causes wonder is, Why do so many professing Christians accept a philosophy of life which originated with and is propagated by rationalists? "Through faith we understand that the worlds were framed by the word of God." If a scientist does not accept the fact that God is the originator of the world and of the life which is in it, he will naturally invent a philosophy which will account for it. Evolution is not science, it is a speculative philosophy. Science consists of facts proved and verified. The declarations of evolutionists have never been proved and never verified.

The full text of Professor Keith's address appeared in *Science*, September 2, 1927. A discerning reader will see that the speaker made various assertions or implications which

*The so-called Rationalists of England are out-and-out infidels relative to the Bible and Christianity.—*Editor.*

are fundamentally inimical to the Christian faith. He declared that the Bible record of creation has been disproved. He reasons that nature, and nature alone, is responsible for the appearance and progress of man. Thus God is denied the credit of His crowning work of creation. He implies that there has been no fall of man. He asserts that his progress has been ever upward from the anthropoid ape. He affirms that the same biological forces which brought him to his present state have been at work for at least a million years.

One of Sir Arthur's startling declarations is that sixty-nine years ago all scientists believed in the supernatural creation of man, as recorded in the Bible, but now very few believe it. Listen to his own words:

> In this city was fired the first verbal shot of that long and bitter strife which ended in the overthrow of those who defended the Biblical account of man's creation and in a victory for Darwin. . . . As I address these words to you I cannot help marvelling over the difference between our outlook today and that of the audience which Sir Richard Owen (then president of the British Association) had to face in this city sixty-nine years ago. The vast assemblage which confronted him was convinced, almost without a dissentient, that man had appeared on earth by a special act of creation; whereas the audience which I have now the honor of addressing, and that larger congregation which the wonders of wireless bring within the reach of my voice, if not convinced Darwinists, are yet prepared to believe, when full proofs are forthcoming, that man began his career as a humble primate animal, and has reached his present estate by the action and reaction of biological forces which have been and are ever at work within his body and brain.

The Prince of Wales, in his retiring message as former president of the Association, said that this subject of Sir Arthur would not "lend itself to controversy." His prediction seems to have been right. Apparently no voice among the assembled scientists was lifted in dissent. We know that all those learned men of the Victoria Institute, together with many other godly men of Britain, would not agree with Professor Keith. Yet it is amazing to think that among that body of scientists, in the home of Presbyterianism, Puritanism and Methodism, when the Word of God was openly and deliberately set aside, not a voice, so far as press reports inform us, was heard in protest.

Did Moses write merely a traditional view of the early inhabitants of the earth, or did he write history by inspiration? That Moses wrote history, and wrote it accurately, has been proved beyond all possibility of successful contradiction. There is a vast amount of evidence which proves that his record is true. The pyramids of Egypt still stand. The granaries of Joseph still remain in part. The monumental records, the conditions which surround the ancient peoples of those days and the continuous record which has been handed down from generation to generation among the Jews, prove that Moses was right in all details.

But beyond the history of the Hebrews did Moses write history or merely tradition? Unquestionably he wrote history as revealed to him by God. Human nature proves it to be true. Christ declared it to be true. As surely as Christ and the Gospels are true, so surely are the writings of Moses true.

Sir Arthur Keith says that Darwin discovered a new way of writing history. He supposes some one writing the history of bicycles and automobiles, from relics of these machines which he finds in the basement of a museum, without any dated records. Such a writer would, reasons Sir Arthur, be doing what Darwin did in writing the history of man. But in this Professor Keith ignores, or regards as valueless, the Biblical record of man's origin. To infer that no history of man had been written which might serve as a guide to Darwin and others who have studied anthropology is to ignore as incompetent and unavailable the best authenticated history of the world, the Bible. This record does not leave man to grope among fossils and embryos and hormones and anthropoids and species to find the origin of himself, but it tells him concisely, plainly and definitely that man was created by an act of Almighty God, and that there was given to him a rational and immortal soul which differentiated him from all animals. It is doing violence to the Divine Record to assume, as some do, that man is a new edition of a chimpanzee in whom has been placed a soul. No doubt Professor Keith would say, if he were to express himself in plain language—rationalist that he is—that man has no soul. Professor Henry Fairfield Osborn affirms that man has a soul, that it is the soul which differentiates him from the beast, but he also asserts positively that the soul of man has been evolving, along with his body, for at least five hundred thousand years. This view also denies the Word of God, for it implies that there has been no fall of man. The Scripture teaches that man by nature tends to go downward rather than upward since his first sin.

Professor Keith attempts to prove "that man began his career as a humble primate animal, and has reached his present estate by the action and reaction of biological forces which have been and are ever at work within his body and brain." He declares that "the differences between the mentality of man and the ape are of

degree, not of kind. No matter what line of evidence we follow—evidence gathered by anatomists, embryologists, by physiologists or by psychologists—we reach the conviction that man's brain has been evolved from that of an anthropoid ape, and that, in the process, no new structure has been introduced and no new or strange faculty interpolated."

This is bold materialism. It is as definite a denial as one could well make, without using the word soul, of the existence of the soul. When Professor Keith speaks of a new faculty of the brain, he has left the field of anatomy and passed into that of psychology. This is not an uncommon weakness of biologists.

Sir Arthur believes that he has discovered a new principle when he declares that "the guide to the world of the past is the world of the present." It is almost axiomatic that this is true. It is also clear that this principle rules out evolution. Species are not cross-fertile and new species are not being produced today. We should take this as our guide concerning the past, at least until we can prove otherwise concerning the present.

There are many things of primary importance which our speaker admits he does not understand. When speaking of the human brain he says:

> There is so much we do not yet understand. Will the day ever come when we can explain why the brain of man has made such great progress while that of his cousin, the gorilla, has fallen so far behind? Can we explain why inherited ability falls to one family and not to another, or why, in the matter of cerebral endowment, one race of mankind has fared so much better than another. We have as yet no explanation to offer.

Certainly the rationalist has no explanation, for evolution will not account for it. But the answer is not hidden. God in His Word makes all these matters clear. Of the theory of man's descent, Professor Keith says:

"The process has been infinitely more complex than was suspected in Darwin's time. To unravel man's pedigree, we have to thread our way, not along the links of a chain, but through the meshes of a complicated network . . . Amongst the welter of extinct fossil forms which strew the ancient world we have to trace the zigzag line of man's descent." Further, he says that there are "difficulties and dangers which beset the task of unravelling man's ancestry. There are other difficulties; there still remain great blanks in the geological record of man's evolution." Of the embryo he says: "We know only a little concerning the system of government which prevails in the developing embryo." Sir Arthur is confident that the theory of hormones will do much to aid the evolutionist, but yet he admits "that it will take many generations of investigators to work over the great and new field."

Why then declare "confidently that Darwin's position has become impregnable?" Many uncertain suppositions will not furnish a basis for a positive dogma. Conditional premises do not warrant a positive conclusion. Sir Arthur, as does many another lesser scientist, ignores the rules of logic. Thus the Word of God and common sense, or plain reasoning, combine to condemn the theory of evolution.

No new proof is found in a slightly different effort to explain *Pithecanthropus* and the *Piltdown* skull. To suppose that the head might develop while the limbs did not, or *vice versa,* proves nothing. The place of discovery, the time of discovery and the uncertainty as to identification of these bones render proof impossible. It is freely admitted that there are resemblances between the brain, embryo, blood, glands and diseases of man and the anthropoids, but there are resemblances also between these factors in man and other animals. We positively deny, however, that these or other resemblances prove genetic relationship.

One is surprised that Dr. Keith should regard the so-called blood test as satisfactory proof of the relationship of man to the anthropoid apes. Dr. Arthur I. Brown has shown the absurdity of such a claim. He shows that the tests of Professor Nuttall, referred to by Professor Keith, were performed more than twenty years ago; that they were inaccurate and contradictory, and prove nothing as to the relation of man to the animals. He shows that in these tests the *blood* is not used, but only the *serum* of the blood, from which has been extracted most of the original chemicals and constituents of the blood. Some of the tests would tend to show that the whale is more nearly related to man than is that cousin of the apes, the lemur. Other tests would indicate that the rabbit, which belongs to the rodent family, is more nearly related to man than the ox. Another test would indicate that the whalebone whale, one species of baboon, the tiger, and the African antelope are all equally related to man.

Sir Arthur and other Rationalists may continue to assail the Bible record of man's creation, and may substitute the theory of evolution, but they fail at every point. The Word of the Lord will stand forever. The pity is, however, that they can and do influence harmfully multitudes of children, as well as men and women, who are not well informed or well fortified in the faith of Christ. When such rationalistic theories are being taught to our

children, they are beset by a subtle and dangerous enemy. The time is ripe to expend every effort to combat such skeptical teaching, whether in the realm of religion, philosophy or science, and in both our primary and higher schools.

The Scientific Method

By the Reverend Albert L. Copeland, A.B., Paoli, Indiana

A RECENT church conference in the middle west was addressed by a college president on the purposes of a Christian College. The speaker made one statement which deserves a passing notice. He held that it was the purpose of a Christian College to lead youth to approach all problems of science, history, literature, philosophy and those of other fields by the scientific method. Religion was not specified as a subject to be studied by the scientific method, but the implication was perfectly clear that it was included.

What is meant by "the scientific approach" to the acquisition of knowledge? We understand it is the search for facts and truth with an "open mind," a mind divested of "preconceived notions." It is readiness to accept apparent evidence no matter how revolutionary it may be. It is readiness to readjust one's self to all new knowledge of whatever kind. It is the attitude of mind to accept the apparent evidence of a test tube or of a stone hammer as the basis of readjustment of all one's conceptions of matter. It is the open-mindedness that accepts the philosophic reasonings of Socrates, Plato, Buddha, Voltaire, Mill, Bacon, Kant or Hegel so long as they point the way to some truth. It is the same mental attitude which would put the teachings of Jesus of Nazareth to the same tests as the teachings of Confucius, Madame Blavatsky or Ghandi. It would also subject the Vedas, the Homeric literature, the Holy Bible and the Koran to the same processes of literary criticism, both the lower and the higher. It proposes also to make all religious feeling and experience the subjects of psychological investigation along with the claims and manifestations of spiritualism. In short, the scientific method of approach to truth regards nothing final or nothing binding to mind or morals or religion since the findings of today may mean the discard of the learning of yesterday and may be obsolete tomorrow.

In the light of present teachings the following statements are thought to be reasonable and fair:

1. Science has for its field of inquiry the realm of all apparent or supposed facts, and one of its purposes is the reduction to orderly statements of all observations and data.

2. Science can assert itself with finality only in limited fields of investigation.

3. Science must ground itself in facts only, but where facts are not determinable it may proceed on conjecture or hypothesis.

4. Science must not assume that any facts are beyond the limit of its investigation and final interpretation.

These deductions may overlap somewhat but they serve to state that the modern mind concludes that all things, whether in the realms of space, time, matter, life, morals or religion, are alike reducible to a comprehensible and orderly statement of their first cause, principles of operation and final results. If these premises are correct we may now consider whether "the scientific method of approach" to all the problems of matter and life and experience is feasible.

In the realms of space and matter the human mind has made inquiry from the very first. Astrology, astronomy and mathematical astronomy (with its marvelous results) mark stages in man's study of the skies. Today we smile at the absurd beliefs of ancient peoples; and only lately we began the readjustment of several of the assured results of science when Professor Einstein came forward with some upsetting findings. Geologists are having to revise their statements of causes and processes and effects until it is not a wise man who regards present-day knowledge in the field of geology as final or conclusive. Medical science is still very largely experimental and to the most learned pathologist the list of specifics is pitiably small. Psychology proposes and plans and supposes, but its absolute assurances are not many, and even these may be subject to revision or discard. Biology, the study of living substances, is not a fixed science. Even the greatest authorities in the field are not in harmony in many things. They observe the same phenomena but have widely differing statements of causes and effects. From all their diversity of opinion they should scientifically conclude that their conclusions are only tentative and that we might well reserve

the time of readjustments until there is a much better showing of definiteness and permanence in their findings concerning life. In the realm of chemistry matters appear to be more settled and the fundamental characteristics of elements and compounds in their relations to each other may be stated with greater exactness.

When we consider the fields of morals and religion we find science still more at sea. Philosophy is, after all, merely the reasonings of the human mind which are so colored by the surroundings of the reasoner, his own mental acumen, his premises either of fact or supposition, that its teachings never have been and never can be final, conclusive or authoritative. Philosophies are very elastic indeed, often they are illuminating but they are seldom determining, and then only to a few. Morals and religion cover the entire range of human duties and obligations to humans and to God. They are necessarily intimately and inseparably connected. Neither can be studied apart from the other. Both are related to that phase or department of human being which must be called the spiritual, for the known laws of physical and mental fall short when they are used to account for the varied phenomena observed.

This brings us to our major contention that "the scientific method of approach" cannot satisfactorily be applied to the study of religion, particularly and preeminently to the true religion, that of our Lord and Saviour Jesus Christ. There can be no proper consideration of the Christian religion which does not take into account its claims to supernatural origin, its super-human accomplishments and its super- and ultra-human objectives. Science invades any field where data are available. If it essays to enter a field where the data are spiritual and intangible it will inevitably fail, as it cannot reduce to comprehensible statements the operation of laws which it cannot grasp. If science assume that the heavenlies are under the same laws as the earthly, it assumes that which it cannot sustain and its conclusions will be continually disproved by the observed phenomena in the realm of Christianity.

To assume that God's ways are all understandable, or will be eventually, is to assume that man's mental ability will in time approximate God's. To assume that Christianity rests upon material and tangible principles is to erase the record of all miraculous attestation to the Christian religion. Our known "natural laws" do not, never have, and we believe, never will account for miracles. They are certainly in accord with law, for God is not lawless, but it is divine law that God has not seen fit to expose to the findings of human intellect. Revelation and inspiration are terms which may imply things quite well within the range of our comprehension; but the Christian uses these words with a content that science cannot fathom. Divine revelation and divine inspiration, to the Christian, express and imply workings which are not reducible to statement of law in human terms. They relate to the super-human and the ultra-human in both power and experience.

Science fails when it invades the province of revealed religion. It deals with that only which may be seen, felt, comprehended or imagined, and accepts only as much as may be demonstrated in fact or framed in hypothesis. When a known law, such as water seeking its lowest level, is cited, the holding back of the Jordan becomes incomprehensible, hence unbelievable, because, so far as men know, water does not behave that way. With the laws of specific gravities in mind science is utterly unable to explain why the iron ax head floated. To the mere scientist, there can be only political insight in the messages of Isaiah and other prophets, for predictive prophecy by inspired prophets is not within the range of any known laws of mind or matter.

The Bible account of the origin of all life is explained by scientists as allegorical, primitive, crude and unscientific because many place their fallible findings above God's infallible revelation of His own handiwork. To approach the manger of Bethlehem in a spirit of scientific approach results normally and naturally in the conclusions of Tom Paine, Elias Hicks (the Quaker unitarian whose heresy divided the church in 1830) and Fosdick, concerning the paternity of Jesus. Mere science stands by the crib helpless and hopeless in its unbelief while simple shepherds "glorify and praise God for all the things that they had heard and seen." Truly did Jesus say, "Thou didst hide these things from the wise and understanding, and didst reveal them unto babes; yea, Father, for so it was well pleasing in Thy sight."

Again, the miracles of Jesus Christ are without counterpart in the domain of nature. The beginning of miracles in Cana was the beginning of a series of wonders which defy analysis according to any known or discoverable laws. The agony of Jesus in Gethsemane and His sufferings on the cross may be explained in human words, but hard indeed is he who does

not feel that in these experiences of the Man of Sorrows there is a far deeper meaning than human words can convey or than a mere man can experience. There is the darkness, the earthquake and the rent veil, and the opened grave. Reason may offer its solutions, but they hardly suffice. The scientific method of approach to truth will readily endorse the credibility of the narratives of the resurrection, the ascension and the gift of the Holy Ghost, but here science must pause, for the how of the resurrection, ascension and Pentecost are outside the range of scientific investigation.

The same is true of the rise and spread of the Christian religion. The spirit of moral contagion but poorly accounts for the wonders of the redemption of unbelieving Jews and pagan Gentiles from lives of sin to lives of spotless moral and spiritual beauty. Modern science speaks with authority in many things, but in the dominions of the soul it would be more scientific if science should frankly acknowledge its utter incompetence to offer explanations.

If the scientific approach to truth and knowledge cannot bring us to an adequate estimate of facts of the spirit, what can do so? If the scientist would confess his limitations it would save many from skepticism and infidelity. It is not the reverent acknowledgment of the man of science that he cannot comprehend God and the ways of God that produces doubts and misgivings. It is rather the cocksureness of so many investigators that leads to the reduction to human terms of all the evidences of Divine power and goodness so precious to the child of God. This attitude of mind of some scientists pulls and drives them and their followers into agnosticism.

How, then, shall we attain knowledge of things in which scientific verification is impossible? If thought cannot take us through, what can? In the goodness of God He endowed man with a double capacity, (1) to search out and enjoy the things which he can search out and understand to little or great degree; (2) to accept by faith those works of God which bear Divine attestations but are beyond our comprehension or explanation.

Here, where the laws of matter and mind end, and the laws of the spiritual and heavenly begin, the scientific method and science must pause with the word, "We can go no farther." But here, where science reaches its farthest limit, undaunted Faith, unable to explain, yet believing, says, "I can go on. Wherever God is, there I can go." The greatest marvels of the world today are not the marvels of science, for man has made them all; but they are the marvels of spiritual achievement, the triumphs of a living faith in the Lord God Almighty and His Son Jesus Christ through the ministrations and power of the Holy Spirit, for these works of God are over and above all known natural law. "And this is the victory that hath overcome the world, our Faith."

Remarkable Revivals in China

By George T. B. Davis, Shanghai, China

SEVERAL months ago communism was sweeping over China like a tidal wave. The movement was accompanied with intense persecution of the Christians, desecration of churches, and looting of mission property.

Today a change is taking place. The onward sweep of communism has been checked, and in some places the communists are in hiding instead of the Christians. The opposition to communism by the Chinese people has increased very much during the past few months. This is the Lord's doing in answer to the cry of His children in many lands. It is a striking testimony to the power of united intercession. But persistent believing intercession is still needed to make the victory complete.

Mr. Hermann Becker, of Yuanchow, Hunan, tells of the miraculous manner in which God answered prayer in their city. He writes: "The students forced the people into a big parade. They wanted to take some of our helpers and Christians and drive them through the streets. The Christians decided that if they should take one of them, they would ring a large bell and all the Christians would go with those bound. I also offered to go with them. The whole city became nervous. We had a day of prayer and fasting. The parade was very big, but, except for some crying against us, they did nothing.

"On the 19th they wanted to have a big lantern parade, and after that to destroy our chapel. We prayed much. Just when the parade started, a big thunder storm came and all had to flee. On the 20th we still had rain, so they began the parade in the evening of the 21st.

"We wondered how the Lord would inter-

vene this time. About fifteen minutes after the parade started, fire broke out in the house of the General. The soldiers drove the people home with rifles and knives. Some were killed and wounded. We are now caring for some of the severely wounded men. The anti-Christion movement has gone, and the people are as friendly as ever. It was a real miracle. No one could have foreseen such a change."

In a glorious manner the blessing of God is resting upon the nation-wide distribution of New Testaments in China. The Chinese pastors and evangelists and workers are co-operating most heartily and enthusiastically in the presentation of Pocket Testaments to Christians and inquirers to build them up in the faith, and to the unsaved to lead them into a knowledge of the truth.

Just as the Lord has so marvelously answered prayer, and has raised up forces to oppose and put down communism in China, so in answer to the united prayers of His children in many lands, He can send a mighty spiritual awakening sweeping over China. Already remarkable revivals have occurred in certain places. In two districts at least the outpourings of the Spirit have been largely along the lines of the Welsh revival.

Mr. A. J. Smith recently sent an account of how the revival began in Tamingfu in Chihli province. He said: "The missionaries had been praying for some time, and the Chinese also, that God would send a revival in His own way and in His own time. We had ceased to pray for more missionaries and more money, but we were praying for a spiritual revival. Everything else was secondary. We also got to the place where we said, 'Lord, send a revival; no matter in what mission, no matter in what province or station, just so a Holy Ghost revival is started.'

"We were greatly encouraged in our praying as we received letters from America, and from other parts of China, telling how the Lord was laying it upon their hearts to pray for a revival, and of the faith they had in God for a revival. A letter from a friend at T'eng Hsien, Shantung, said, 'Some day there is going to be the greatest revival in the world here in China, and we cannot get ready too soon. His day is coming.'

"God is working among His people here. Some of the missionaries would be called out of bed at two o'clock in the morning to pray. After the burden of prayer had rested upon our hearts for a number of weeks, the burden also came upon the Chinese. They would get up at midnight, and weep and pray for the lost. They would get up early in the morning in the dark and cold and pray for a revival.

"Thousands of confessions have been made. Our best workers confessed to have sins in their lives. All kinds of confessions have been made. Restitution was made to the extent of hundreds of dollars. There was little preaching done. People would get up and quote a Scripture verse, then comment on it. Others would testify or tell of some experience and people would come to the altar of prayer. Such praying, and such Godly sorrow for sin, I have never witnessed in all my life."

Surely not only in China but in the homelands as well glorious revivals can be brought to pass if prayer is given the pre-eminent place. Charles G. Finney declared you can have a revival anywhere if you will pay the price. They paid the price in China; and the fire fell from Heaven.

Almost simultaneously with the revival in Tamingfu district, an equal or even more remarkable outpouring of God's Spirit took place in the Chao Chen district, across the border in Shantung province.

Mr. L. C. Osborn recently sent me an account of how the church was transformed when the flood gates of heaven were opened. He said: "Since the revival began the Chinese have shouldered responsibility as never before. A large part of the work that we have heretofore carried has been shifted to the shoulders of the Chinese. We will give ourselves to prayer, and the preaching of the Word.

"The revival spread to the outstations and whole families were united and reconciled to each other. One Sunday there were over one hundred seekers at the altar of mercy. Practically all of these were people who had heard considerable preaching—parents, relatives and friends of the Christians. On this day there was much weeping, and people dropped to their knees all over the house confessing their sins. Dismissed church members were praying for mercy, and those for whom we had given up hope were mightily revived. People came in for many miles around. God was in our midst. We shall never forget it.

"Five persons possessed with demons were delivered during the three weeks. The enemy was unusually busy, but the Lord got the victory in every case. Some who were under deep conviction ran away from the meetings, but God followed them and they returned, and in sackcloth and ashes bitterly confessed their sins.

"The night before our party left headquarters for Tientsin, being ordered out by the American Consul, we had a communion serv-

ice with the Chinese, which was followed by prayer and testimony. The Chinese said, 'It used to be you missionaries and we Chinese, but now we are one.'

"Before this revival began it was impossible for the Chinese to see the importance of strict Sabbath Day observance, but now conviction seizes them, and they are strongly reproved for desecration of the Lord's day. The benefit of tithing was also never understood by many, but now some are having to make up years of back tithing, and tithing in general is a joy. Others who have never tithed are promising to do so.

"What God has done He can do again! What He has done in one place He can do in all places, therefore let us pray and believe for a mighty revival."

It may be true that we are on the eve of an era of unparalleled spiritual progress in China. A missionary writes from Hong Kong that the leading native evangelist of South China recently said, "There will be a hundred thousand more Christians in China two years from now than there are at present."

Each one who reads these lines can have a definite share in helping to bring to pass a great spiritual awakening in China. Will you not join with thousands of others in *daily persistent believing prayer* for a mighty outpouring of God's Spirit in this distressed land?

The Chinese pastors are distributing among their people many thousands of prayer cards asking them to spend a *few minutes daily* in earnest intercession. Will you not set apart a little time daily for special prayer that a righteous government may speedily be established, and that peace may prevail; for the missionaries and Chinese Christians; for the millions of unsaved; for the nation-wide distribution of New Testaments; and for an era of unparalleled spiritual progress?

Race Origin in the Bible: An Explanation

By George Wilson Brent, D.D., Madison, New Jersey

NOTE.—We are glad to print the following article. Anything that will throw light on scientific questions and their relation to the Bible is welcome, even if it may not agree with our interpretation. With us the main thing is, Does a writer accept the Biblical teaching and does he express his ideas in a kindly and judicial way? If Dr. Brent, who is a thoroughgoing believer in the Bible, has a better explanation of the origin of races than our own, we are glad of it.—*L. S. K.*

IN THE October issue of the BIBLE CHAMPION (p. 486), under the heading, "Are we all in the same class, after all?" the writer first questions the statement: "Such differences as are found between the yellow, red, white and black races have come through evolution and not through special creation." Then he asks: "Accepting the Biblical history at its face value, how are we to account for the variety of races in the human family?" Then he goes on to say: "Just how the different races arose from the original type of Noah and his family, we do not know. There are no data in the Bible . . . while nature herself gives very little clue."

In answer to the question, "How account for color variety in the human family by Bible history?" allow me briefly to say:

In the beginning the human family, from Adam to Noah, was yellow, or "clay colored." As a sign of the new work He was going to do on the earth, God gave Noah (Gen. 5:32) three sons at one birth, each diverse in color from his brother, viz: Japheth the elder (Gen. 10:21), yellow; Ham, as his name implies, black; Shem, his younger son (Gen. 9:23,24) was brown, and thus, in the providence of God, "the human family" was superseded by "the races of mankind"—(Gen. 9:18,19).

As the sons of Ham, the negroes gave their names to their countries—Cush, Ethiopia, Mizraim, Egypt, Canaan (Gen. 10:6-20—in the land of Ham), which even to this day remains unchanged in meaning, *i.e.*, "Canaanite, black;" "Ethiopian, black;" "Egyptian, black." As each race-man reproduced "after his kind." there was no change in race color until God, in answer to prayer, gave Isaac's wife Rebekah (Gen. 25:20-25,30), *twins*, and one of them was born "red all over."

Esau is "father of the red man." Hence we discover the following facts: (*a*) That the Bible gives data on which to found an hypothesis for the variety of races in the human family (Acts 17:26); (*b*) That race color is a God-given birthright, modified only by mixed marriages, and unaffected by evolution, climate, or environment, and not the result of a special creation; (*c*) That the ancient people —antediluvian and post-diluvian—were not white folk.

Abraham, the Hebrew (Gen. 14:13), was a Syrian (Gen. 28:5), of "the seed of Shem," the brown man, and both he and Moses had a black woman for a wife—one an Egyptian

(Gen. 16:1-3), the other an Ethiopian (Num. 12:1).

In fact, there was no white race prior to the seed of Gehazi (2 Kings 5:20-27). In Lev. 13:12,13, there is a condition wherein one might be all turned white from the crown of his head even to the sole of his feet, but no children were born that way (Ex. 4:6,7; Num. 12:4,5,9,10; 2 Kings 15:5). To this day all mankind (be they yellow, black, brown or red) are white in the palms of their hands and on the soles of their feet. But the white race are born "white all over," wherever one looks on their flesh, thus proving again that race-color is a God-given birthright, and is so explained by the Bible.

Conclusion: How could "the early Hamites (blacks) leave Bablyon, go to Arabia . . . cross over into Africa, go down the Nile, join the original Hamites . . . and thus, in the course of time, produce the brown-black Negro? What was the color difference between "the early Hamites" and "the original Hamites"? If Abraham, a brown man, had seed by a black woman (Gen. 17,18,20), and Esau, the red man, married a daughter of Canaan, black, and the daughter of Ishmael (Gen. 28: 6,8,9), would not their offspring be dark brown? A negro is a black man. The so-called negroes of America are colored people, like the "mixed multitude" of Ephraim that journeyed out of Egypt with the children of Israel.

THE SANCTUARY

The Winds of Doctrine

By the Late David James Burrell, D.D.,LL.D., New York, New York

Be no more children, tossed to and fro and carried about by every wind of doctrine.—Eph. 4:14.

SOME years ago an Encyclycal was issued by Pope Pius X against Modernism, in which were comprehended what he called "the sixty-five heresies." In so far as this Encyclycal served notice to the world that the great Roman Church stands for the fundamentals of our Christian faith, we find ourselves in hearty accord with it.

The serious mistake in the Encyclycal referred to was the assumption that Protestantism in its defense of liberty is the ally of "Liberalism" or Modernism in its "sixty-five heresies."

Progress is a fact. It is a far cry from the Coliseum to the Geneva Conference, from the Neronian persecutions to our religious freedom, from the seven churches of Asia with their paltry roll-call of adherents to the Christendom of today embracing five hundred millions of people who joyously sing, "All hail the power of Jerus' Name." At the beginning of the Christian era all civilization was comprehended in a little group of countries clustered about the further shore of the Mediterranean while now all continents are under the luminous shadow of the Cross. The world rolls around its axis every day, and every day it rolls a little further into the light of God. And the Church is bound to keep pace with it.

The Church is not an immovable body but a living organism; a mighty phalanx, not marking time as on dress parade, but advancing by swift marches to the conquest of the world.

The Church must move, but it must move in its appointed orbit. Its progress must be planetary and not cometary; that is to say, normal, not eccentric. It sails under the direction of chart and compass, not like a wild rover of the sea. The freedom of Protestantism is not license, but "perfect obedience to perfect law."

For let it be understood there are some things in this changing world that never change and can never be improved. The scientist takes as postulates *the four elements*: air, earth, water and fire. These are constant factors in Physics. The world would laugh at a scientist who undertook to improve upon them or change them in the least way. In like manner, there are four constant factors in theology which must be received as elemental and unchangeable.

One of these is God, who is the same yesterday, today and forever.

Whatever else may come or go, with Him there is neither variableness nor shadow of turning. The sailor always knows where to find the North Star. His quadrants, compasses, chronometers and "dead reckonings" all may fail; but yonder in heaven shines his polar guide. So sings the Psalmist, "Lord, thou hast been my dwelling place in all generations; be-

fore the mountains were brought forth, or ever thou hast formed the earth and the world, even from everlasting to everlasting thou art God."

The second of the immutable Postulates is Man.

The conditions of his life may be improved, but in the essentials of his being there is no change. He was created in the likeness of God, fell from his high estate into sin, but is not left without hope. The first man came out of Eden beating on his breast and crying "God be merciful to me a sinner!" Some thousands of years later a man approached the temple in Jerusalem beating on his breast and crying "God be merciful to me a sinner!" And the man of our time, when he is come to himself, makes the same plea, "God be merciful to me a sinner!" No; there is no change here. Our birthright and our shame, our hopes and aspirations are the same as those of our fathers before us.

The third of the unchanging facts is the Cross.

No new theories of the atonement can affect it. The Jews require a sign and the Greeks seek after wisdom, but we preach Christ and Him crucified, because there is none other name under heaven given among men whereby we must be saved.

The fourth of the unchanging facts is the Church. What Church? Not the Church as men see it; but the true invisible Church, made up of all in every communion who are characterized in Scripture as living "members of the body of Christ." Unchangeable in what? In one thing only, to wit, in loyalty to Christ, the unchangeable Truth. When Columbus sailed through the pillars of Hercules, on his right stood the immovable Rock of Gibraltar; and in due respect of its unchangeableness he moved onward to illimitable explorations on a boundless sea. So do all true followers of Christ. None ever thinks of Progress as an attempt to move the Rock from its eternal base.

It is a mistake to suppose that all motion is progress. The athlete who "runs so as to obtain" must keep his feet on the ground. The postulates or *credenda* of truth are not many but they constitute the *terra firma* of progress and of ultimate success in right thinking and right living. Not many years ago Professor Briggs of Union Theological Seminary was tried for heresy and condemned in the General Assembly of the Presbyterian Church. In his subsequent association with Modernists he was however scarcely at home, as would appear from these words, "*I have sought to find in the most recent results of scientific and philosophical investigation something that would help in the study of difficult theological questions—and I affirm that I have found very little. The modern objectors to Christ content themselves with challenging the definitions of the Church. They revive ancient heresies, nothing more. These speculators, many of them, call themselves 'modernists.' They tell us they have a new theology—but so far as theology is concerned and the Christ of the Church, they have nothing new or modern.*"

Over the three doorways of the Cathedral of Milan there are these inscriptions: *First*, "All that pleases is but for a moment"; *Second*, "All that troubles is but for a moment"; *Third*, "All that is worth while is eternal." Much that men call progress is a will-o'-the-wisp which fades as they follow it. We stand for progress, but always within the limits of God's speed laws.

There is no room for a "new Theology"; but there is room for a larger conception of God as He has revealed Himself in His Word; and there is room, more and more, for practicing the presence of God, and for the use of all our powers to "get right with God."

There is no room for a new Anthropology or for any "Science of Man" which gives us a simian ancestry; but there is unlimited room for the prayer of the humble weaver, "Lord give me a better opinion of myself!" There is room for an increasing self-respect and for a larger humanity, a more sympathetic, practical regard for other men as made in the same divine likeness and included in the same divine plan of redemption as ourselves. There is no end to the possibilities of advancement here; as it is written, "Now are we sons of God, and it doth not yet appear what we shall be; but we know that when Christ shall appear we shall be like Him for we shall see Him as He is."

There is no room for a new Soteriology, or science of Salvation. The air is vibrant with "theories of the atonement"; but as Christians we cannot lend an ear to any that proposes to explain away the Cross. There is room, however, for a deeper apprehension of the atonement and for greater zeal in its promulgation among those who are still in the regions of darkness and shadow of death. Aye, room immeasurable here! To stand in the marketplace with folded hands, philosophizing, is the height of folly, so long as twelve hundred millions of souls are still unevangelized and crying, "Come over and help us!"

There is no room for a new Bibliography or science of the Scriptures; but there is abundant room for that new light of which John Robin-

son spoke in his farewell address to the pilgrims at Delft Haven, "I charge you before God and the angels to remember that new light will be ever bursting forth from the Word of God." There is room for more Bible Study and a truer loyalty to the Word. We are said to be living in "an age of Bible Study." Not so. We are living in an age of study about the Bible; but it is high time that we should busy ourselves less with problems that concern the exterior of the Book and open it, to discover what God therein says to us.

We stand for progress, but we stand also and above all for the fundamentals, the *credenda*, of our Christian faith. All hail the brighter day! All hail the Golden Age! All hail the appearing of our Lord! May we be willing in this day of power to live, to labor, to suffer for truth and for the Name which is above every other that is named in heaven or on earth.

We are living in a period of controversy, when all Christian truths are called in question; and it is for every man to determine for himself whether he will be loyal to the Gospel or not. No word is more appropriate for such a time than the benediction with which the apostle Jude closes his Encyclycal:

"Now unto him that is able to keep you from falling and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."

FLASHLIGHTS

By Edwin Whittier Casswell, D.D., Middletown, Delaware

But Peter continued knocking.—Acts 12:16

Prayer had delivered Peter from prison. Iron doors opened at his call, but the door of the prayer meeting in the house of Mary, the mother of John, was closed. The praying company forgot to leave the latchstring out. They had more faith than expectation. How many formally pray to God and keep the door of the heart closed against Him.

Rhoda, finally hearing the knock and the voice of Peter, goes to the door, but, in her joy, forgets to give him admittance. Relating the fact of Peter's being at the door to the company, they declare it must be his spirit. They thought Herod had already killed him and his spirit was at the door. How often we believe everything but the fact of the direct answer! No wonder Jesus said to the Emmaus disciples, "O slow of heart to believe, all the prophets have spoken!"

When the church, under the baptism of Pentecost goes forth to win the world for Christ, all iron doors of unbelief and opposition in heathendom will become open to her. We may be the Lord's ministering angels to liberate the nations locked in the prisons of darkness and doubt; miracles will be performed every day if we will but believe.

Peter never stopped knocking. He had no fear now of Herod or of his soldiers. Divine forces were more than all against him. When a man has been liberated by an angel of the Lord, he does not stop for ordinary doors; he knows he is marching on to victory. All doors of opportunity will open before him till he reaches the end of his journey.

Is it not hard for a person when your friends refuse to recognize you? Perhaps they do not want an escaped prisoner in their homes, especially if you pretend you have been liberated by an angel. They would think such a man was probably a dangerous crank. The angel could have opened the door of Mary for him, but God will not do for us what we can do for ourselves. The knocking continues, for Peter longs to tell them all about his wonderful deliverance. Peter is in a hurry to do his best to get doors open everywhere for his Lord's coming into the hearts of mankind.

There came a last time when Peter dies upon a cross, as his Lord predicted; when a John the Baptist is beheaded; when a Paul gives himself up to Nero's axe; it is then the angel again opens the gates of pearl to the victors. The manacles of such prisoners are badges of honor and glory before the gaze of the redeemed. Christ is knocking more persistently than Peter at the door of human hearts. Shall we let Him in?

* * *

Too Little Praying

If we had prayed more we need not have worked so hard. We have too little praying face to face with God every day. Looking back at the end I suspect there will be great grief for our sins of omission—omission to get from God what we might have got by praying. —*Andrew A. Bonar.*

Prayer Meeting Service

By A. William Lewis, D.D., Bend, Oregon

During 1927 we studied the Gospel of St. John; and there is not in it all a full fledged parable. In 1926 we considered forty-eight thoughts on The Sermon on the Mount; and it is in no sense a parable. Let us during 1928 meditate upon the written parables of Jesus, the Divine Teacher, that have come down to us, preserved by divine Providence.

The Parables of Jesus Christ

Matthew 13:10-17.

"Why speakest Thou unto them in parables?" Jesus had been teaching plainly and directly. He had quoted the Old Testament and used its very words as texts for sermons. He taught with authority, as was becoming when speaking to people of mature mentality and usual education. He had illustrated His talk with sparkling metaphors; but He had not used parables. It was not surprising that His disciples asked, "Why parables?"

Jesus' teaching had been misunderstood, perverted, and rejected. The leaders of the Jewish Church, who should have been the first to endorse what He said, had combined against Him—tried to catch Him in His talk. Luke 8-10; Matt.13:13.

A bullet fired from a gun describes a parable. It hits the target not straight from the muzzle, but by an indirect curve. Such is a parable. The parables of Jesus hit the heart of the common people that wished to know.

The childlike mind enjoys a story; we all are children of a larger growth. The untrained brain relishes the elaboration of a truth by concrete details, gathered around a material and visible object. The parable is different from a myth, in that it is natural, not hypothetical. It differs from a fable in that only human beings talk and act like men, and the truth taught is more serious and ethical. In an allegory abstract ideas speak and interpret themselves. Parables need to be interpreted and applied.

Parables suggest a mental picture, which attracts and interests. The hidden meaning may not be fully understood at the first, but it may gradually develop as it is held in memory, like the negative of a photo as it is washed in the developing fluid. What was gained was permanent; and it also classified the mind and the heart of the listener. The parable is divine wisdom.

* * *

Father, we pray that Thou will help each one of us to be faithful, honest and true in all our dealings with others.

The Interpretation of Parables

Matthew 13:51-53.

"How shall ye know all parables?" Some of the parables of Jesus have been distorted to mean what Jesus never intended to teach. We must discard everything that is at variance with what Jesus teaches plainly at other times. They are mental pictures to illumine truth, rather than to define. To brighten the central thought some side issues may be dimmed or lack the proper perspective. Jesus shows us how to interpret His parables.

The Nature Parables are to be interpreted in the light of Nature. They are wonderfully true to nature and to the circumstances under which they were spoken. The better we understand nature and Palestine in the days of Jesus, the more beautiful these parables become, and the more truthful. These illustrate the laws of the growth of the Kingdom of God on earth; for God's laws in the spiritual life do not conflict with His laws in the mortal life, and in the material realm.

The Human Parables, drawn from the life of men, by likeness or by contrast, give us character sketches of God; for the truly human attributes are divine attributes in miniature. God made man in His own image, after His likeness. This explains how it was possible for Jesus Christ to become human. His Humanity did not contradict His divinity, only humbled it.

The prophetic parables of Jesus' later Ministry must be interpreted in the light of His comments. He Himself tells us what He wishes to make vivid. The accessories must not be strained to teach any preconceived dogma. The coming of the Kingdom of God on earth and the retribution upon the people that rejected Him have already been sufficiently interpreted by history so that we should not make any great mistake.

The vital interpretation of all parables is the personal application. What does it mean to us individually, and how does it affect our service? The Kingdom of God is within us, and its outward growth depends upon our loyalty to Christ and our obedience to the truth He teaches.

* * *

"If we pray at all, we do it with faint conception of its effectiveness. Nothing will weaken error, and give the truth free course, like persistent, fervent prayer."

"The Sower"

Matthew 13:1-9; 18-23

Jesus was "the sower." He had faithfully preached the truth of God. In the synagogue, in the home, and by the way He had embraced every opportunity to sow the seed of the Kingdom of God. He had sown profusely and universally. The seed was clean and good, fresh from the granary of God's grace.

"This is he that received seed by the wayside." Jesus is talking about men. Some of those that had heard Jesus talk were wayside hearers. He had failed to get them, because they were hardened sinners, trampled down by the passing to and fro of the material things of life, until they were not capable of understanding the spiritual things of the kingdom. To them His words were "idle words"; and Satan saw that they forgot them, swallowed up by worldly activities. Today the atmosphere swarms with Satan's hungry birds.

"He that received the seed into stony places" is shallow. He is easily stirred in emotional response to appeal. The truth of God's love in Christ thrills his soul; but he does not understand its deeper meaning, and its effect upon life. His gladness soon passes, when he sees that to live the truth he must give up things he prizes, must endure the scoffs of his friends, and suffer hardships. His faith wilts.

"He that received seed among the thorns" understands mentally the wonderful Gospel. He feels the depth of its influence, and he would like to accept its transforming power over him. Yet he lacks the power of will to renounce his selfish pursuits. The things of the world choke his ardor.

"He that received seed into good ground" understood the message of Jesus and acted sanely, rationally. If it had such possibilities, then he was determined to make the most of it, give all the resources of his being to its exploitation. The teaching of Jesus found this man and enriched his soul with manifold fruits.

Kinds of Soil

Luke 8:4-15.

Jesus safeguarded this parable from a baneful interpretation. Some might say, it is predestinated that I be a wayside hearer or a rocky ledge hearer or one hopelessly beset with thorns, and so I can do nothing. Jesus ended the parable with these encouraging words: "Those, who . . . receive the word . . . bring forth fruit with patience."

The interpretation of Jesus set forth the truth concerning Himself. It explains the slow progress of the Kingdom. The fault is not with the seed, nor with the sower necessarily.

We are responsible for the state of our heart. If we have not received the good seed into good ground, it is our own fault. Our heart in infancy is tender and the soil is good. It is our responsibility to keep our heart with all diligence, for out of it are the issues of life.

The gardener can dig up the soil that is trodden down, can stir up the subsoil to make it deep, clean out the weeds, and make it good soil. If any one finds his heart not suited for the seed of the Kingdom, he is in duty bound to prepare his heart for the work of God. He does not have to do all this tilling in his own strength. God has most graciously sent His Holy Spirit to co-operate with any willing soul, and so make the heart responsive and productive.

It is man's awful prerogative to keep a bad heart, to spoil the garden of his life, to frustrate the loving provisions of a kind God. Most of the scribes and Pharisees in the presence of Jesus Christ did this very thing. Jerusalem did not know the day of its visitation. The rulers hardened their hearts and rejected the Christ. Thus they sealed their own doom. Heb. 3:7,8.

I am the light of the world.—John 8:12

Looking unto Jesus, we become radiant with His glory. As radium gives out light, heat and healing without diminution of its powers, so we may shine for Christ. The hearts of all believers may become radio-active, giving out infinite energy. Nations, like individuals, should reflect the light of liberty enlightening the world. Is not the cry, "America for Americans," unlike the Gospel idea of service for all mankind? He that saveth his life shall lose it, for there is that which withholdeth and it tendeth to poverty. Accumulation for benevolence is Godlike. Radium shines without being consumed or replenished except as God's energy causes it to flame like the burning bush. If we let our light shine, the supply will be undiminished, but when hidden under the bushel of self, it becomes extinguished.

Radium nations and individuals gain by loss, increase by shining, because of the infinite supply. No scientist can explain radium or electricity any more than they can explain God. If we accept radium, the telegraph and telephone, why not accept the Author? His higher spiritual energy waits to charge your being with all power, so you may shine as the stars forever. Radium churches are making a radiant world; they obey the divine command, "Go ye into all the world; shine for Me, do My will," while an increasing halo of spiritual light will encircle your person.

OUR SERIAL

Jungle Poison—A Novel Reflecting Present Tendencies

By Professor Glenn Gates Cole, Wheaton, Illinois

Without sorrows, no great characters can be produced. Moral strength comes through the soul reacting against disappointment. The trees of the mountain are remarkable for strength and durability. They stand against the storms that sweep in from the frozen North: their resistance made them strong.

Chapter 24
Tell-Tale Clues and Mysteries

"Did you make it?" inquired the garage-man, as Harold leisurely drove in.

"Just in time," he replied.

"Say man, what were you doing racing across the country that way? Do you see where your speedometer stuck? Just take a look at it."

Harold glanced at it as bidden, and looked up aghast. The index was fixed at seventy miles. The look of amazement on his face increased the man's amusement, who hurried to say:

"I can fix it in a minute, as soon as I get this tire inflated. I am not accusing you of running seventy miles an hour;—not at all. Very likely something caught and carried the hand over to the end; and it stuck there. No, I do not accuse you of running that fast; but I have an idea the car could do it."

Harold felt relieved. No one conscientiously likes to be accused of breaking the speed-laws; and while he was aware he had done some fast running, he could not think he had gotten so far above bounds as that. Shortly the speedometer was adjusted, gas in the tank, and a new tire in place. For the first time, he thought of money.

"Say," he questioned, as a cold chill ran down his backbone. "I am in for a considerable expense, I imagine."

"You imagine about right," rejoined the man. "The large tires cost money these days; labor putting it on and making adjustments are at night rates,—double day rates; and that gas tank holds about a barrel of gasoline. Then, I found some grease cups empty, and bearings hot; engine almost ready to stick for lack of oil; and all the rest. Also taxi rates for the car loaned. Ninety-three dollars pays the whole bill. Say, man, what in all reason were you trying to do? Were you running around all night in a circle trying to get the morning 'Limited' or what was the trouble? Can't blame you for losing your senses though, with such a pretty girl as you had along."

But Harold was not finding any amusement in his pleasantries. He was thinking about that ninety-three dollars,—his available funds were eleven,—and he knew that strangers must pay cash, or their car would be held until the money was forthcoming. Only one course remained.

"Well, put up the car; I do not carry that much money," he directed. "I have some friends in the city who know me; but can not get the money until banking hours. Still, I ought to be at Nazareth before this; the owner of the car will think that I have stolen it."

"Not your car?" the man asked, thoughtfully.

"No; I borrowed it," Harold replied.

"You from Nazareth?" was the next question.

"Yes."

"Student there?"

"Yes."

"Whose car?"

"Doctor Coleman's; he's one of the professors."

"Oh!"

The man looked him over a while, but said nothing more at the time. Harold walked around the car with his hands in his pocket and tried to devise some plan. Finally, the man began to quiz again.

"Young lady a student, too?"

"Leave the young lady out of it!" Harold chided.

"Well, just as you say! Just wait a minute." An idea seemed to have impressed itself all at once on his mind. He entered the office, and Harold heard him calling up long distance on the phone. Then, the always amusing one-sided conversation ensued; and Harold, much chagrined, listened to it.

"Is this Nazareth?"

"Can you get me Professor Coleman, please?"

"I don't care if he is in bed; this is important. Wake him up." A long pause ensued here.

"Is this Professor Coleman?"

"Sorry to get you out of bed; but it may be a very important matter. I have a roadster here thought to belong to you."

"This is Urbe-Edge garage, West Hill."

Here followed a description of the car.

"Oh, no! Nothing wrong with it. I just wanted you to know it was here."

"Yes; a young man with it, and a girl."

"Don't know whether his name is Goodwin or not. Did not ask him. What sort of a looking duck is he?"

"Don't know what he is doing down here; joy-riding I guess, and got lost."

"Say, is a check given by him, good?"

"You'll stand good for it? Oh, all right; That's what I wanted to know."

"You want to talk to him? All right."

And then Harold went to the phone; and had a chance to set himself right and explain matters, so far as he thought best, with the listener attentive.

"And Doctor Coleman," he finally added. "The matter which brought me here compels me to go back over the ground covered. I will be away all day; may I keep the car?"

"To be sure," came the reply. "But let me know more when you can; and let me know if you need my help. Mrs. Coleman scents a romance; and she will not rest until you tell everything on your return."

"Not a romance; but a terrible tragedy," he replied.

And so in the late forenoon, he was again at the scene of the tragedy. He drove slowly by, but it did not occur to him at that time to stop, though he scanned carefully every detail from the road. But his purpose was to trace Helen's supposed flight, and to find whether she were living.

Two miles from the scene, a house stood close to the road. Just before reaching it, he stopped, got out a wrench, raised the hood and began tinkering about the engine. Not knowing what to do, he took out a spark plug and adjusted it. After some ten minutes thus spent, a man came leisurely down from the field above the house and drew near.

"Break down?" he inquired.

"Not exactly; just an adjustment loose," he replied, and went on working.

Pretty big car; bet it can go some! How fast will it run?"

Harold looked up. He saw the way open to get some information. "Don't know; afraid to let it out."

"Beats all, how these automobiles are chasing around everywhere," the man volunteered. "Say, one went by here in the night pretty fast. It waked me up, and I got to the window. Thought something was wrong. It was no time 'till I saw its lights going over the third hill there, ahead." And he pointed out the hill some three miles away.

As he heard this Harold fastened down the hood, and sprang for the seat. Without too apparent haste, he waved the man a farewell and was on his way to "the third hill ahead." Evidently Helen was nowhere short of there. Passing over the hill, he ran a mile before coming to a house near the road. He passed, and then stopped again. Just as he was descending with a wrench, a boy spied him, and with juvenile curiosoty came racing up to observe.

In this case, a few casually veiled questions brought the information that the car traced, had proceeded rapidly without stopping. So he drove on, scanning carefully every house passed to observe if any unusual excitement appeared. Finally, he reached a trolley line and a waiting station. Standing by the station, was a touring car, bearing a West Hill license, but apparently abandoned. With nothing but what might have appeared as transient curiosity, he stepped up and looked it over; then pretended to be interested elsewhere as a man came out from a house near, and approached him.

"Are you after that car?" he inquired.

"Me after the car? No; why? " he replied.

"Thought you were the man they were sending after it. A couple of fellows drove up here early this morning in time for the first trolley car into the city. Said they had been delayed by an accident; and would not have time to drive back, but would send a man after the car when they reached the city. I thought you might be the man."

His attention thus openly directed to the car, Harold thought it safe to examine it; which he did thoroughly. His eyes sought the rug and seat in the rear for traces of blood. No evidence could he recognize that it had borne the wounded girl. The bystander was now more interested in going over the features of Harold's big roadster, and apparently had lost all interest in the other car. As if through idle curiosity, Harold lifted the cushion of the back seat and turned it over to see if blood-drops by any means had run down into the upholstering. None appeared; he was worried. Surely, he had seen the one man supporting Helen in the tonneau. How had they obliterated all evidences in so short a time? He peered closer, and just then a metallic object

slipped out of the crevices of the cushion and rattled onto the metal support. A glance showed that the other man was not looking in his direction, and so as he replaced the cushion, he slipped the object into his palm, and then into his pocket. Walking around the sheltered side of the station, he brought out his find, and examined it minutely. It was a small gold medal, such as is worn by students as a prize in some contest. Engraved on one side, he read:

"First Prize in
Mathematics.
S. H. School, 19—
Awarded to
Bettie Marshal."

With precipitate haste, he returned it to his pocket, and as he realized the full import of his find, he leaned weakly against the building for support. It flashed upon him, that had he not providentially come upon this trinket, it might have undone the entire efforts made to clear Bettie of any presence in the tragedy.

But he had not long to ponder. Coming down the road was a horse and cart, driven by a typical country doctor of the old school; the man of all men for his purpose. Harold was about to climb into his car, then stopped as though undecided, and awaited the arrival of the doctor.

"Good morning, doctor!" he hazarded.

The doctor stopped. He did not recognize the speaker, of course, but would not reveal this fact since apparently it was some one who knew him.

"Good morning, sir! Which way are you going?" the doctor asked without committing himself.

"Oh, only down in the country a little way," Harold replied. "Very much sickness, these days?" he asked, that being quite a natural question.

"Not much, but I have a pretty big territory to cover; and so keep busy," the doctor explained. "No other doctor in eight miles in either direction, you know?"

"Enough to keep one busy all day," Harold said, ingratiatingly. "Do they call you out often after night?"

"Yes; but not lately," the doctor responded. "Will have to move on. Good day!"

As Harold watched the old doctor move away, he could but realize that his desired knowledge was closed in on all sides, as by an impenetrable wall. If Helen had been taken to any house in this neighborhood, this doctor would have been called; but it was evident nothing of the kind had occurred.

If Helen had not fled by trolley with her companions, why had they chosen that hasty flight and abandoned the car? From what had they fled? Had the sudden and unexplained disappearance of Bettie frightened them? Or finding her in the way, had they chosen to get rid of an undesirable companion by sudden flight?

Then another idea obtruded itself. Suppose the shot had been fatal, and they had fled from the suicide's body, to save exposure and incriminating questions? Was that the explanation of the mystery? That would explain the absence of blood marks in the car. The fact that his informant had not mentioned any woman in the party that abandoned the automobile to take the trolley, was mystifying. Where was the woman Clarice as well as Helen? Perhaps they had hidden until the next trolley came along; and boarding it, had escaped to the city.

The other man, satisfied with his inspection of Harold's car, was about to leave. Harold determined adroitly to find out more about the case.

"I have seen this car somewhere," Harold explained. "But I do not know whose it is. You say two men abandoned it this morning? Were there any women in the party?"

"Just the two men," the man replied.

"Has any other strangers taken the trolley this forenoon from this station?" he insisted.

"None that I have seen," he replied. Harold saw that he was growing suspicious of the questions. He was perplexed. He wondered just what course to pursue. He ought to determine what had become of Helen. It was his duty to openly make inquiry and persist until he found her, irrespective of consequences. But suppose he did nothing more than awaken a curiosity in the people interviewed that might unintentionally reveal Bettie and not succeed in finding Helen? He could not see exactly how or why there should be any danger of doing this; but he feared the result. He decided to move slowly and cautiously at first, any how. Perhaps he could gather the information he desired without compromising himself. But if he did not succeed he must proceed in the open as a final resort.

Fifteen miles away was a railroad and telegraph office. Harold realized that Bettie might have discovered the loss of the medal by this time and be worried about it. His next duty was apparent. He sped to the telegraph office and sent a message:

"Holland Junction, 11:50 A. M.
"Bettie Marshal,
"Ivy Hall, West Hill,
"Medal in my possession. "H. G."

Then he retraced his route, and about 1 o'clock was at the scene of the tragedy. He parked his car where he had the night before, thinking by so doing he would not be so likely to be watched. Then he visited the spot of the shooting. The place fascinated him. Why is it, that such mysterious and tragic affairs always appeal to our human nature? Such morbid curiosity appears to be near the surface, and ready to be aroused into action at the first hint of tragedy or mystery.

Either Helen had been seriously hurt, or else the shooting had been a piece of harmless theatricals. No other way could he explain the matter as determined to the present. But here before him was a great pool of dried blood. There was but one reasonable conclusion; the shot had been fatal. Helen had succeeded in her attempt at suicide. He was sure of that now. The two men had fled in haste from the scene. Clarice had also escaped, leaving no trace; while the two men had disappeared on the trolley, as he had discovered.

"Could it have been possible," he mused, his mind coming back to that contingency, "that Helen's shot was fatal; and the two wretches fled for their lives and left the body here? Well, any way it has been found and removed by somebody. I wonder if Clarice is with it? Shall I search further or not?"

But he was not yet ready to leave the place. He decided to examine the ground more closely. He had apparently seen all the space connected with the tragedy, but he would investigate beyond this. The borders were of thick clumps of knee-high elders and other weeds and bushes. Searching among these he caught sight of a gleam of white under a bush. Pulling the brush aside, he picked up the object and found it was a rolled-up handkerchief having one corner fastened between the cork and neck of a liquor bottle which was quite empty. Evidently, the handkerchief had been accidently caught in this position and cast away with the discarded bottle. He freed the roll of white and proceeded to unroll it. Knotted in one corner was a hypodermic needle and a small vial of what he concluded were morphine tablets. He dropped these objects into his pocket, and proceeded to examine the handkerchief. In one corner was embroidered the word "Bettie," while along the hem was a black laundry mark, "Marshal."

Was he ever to overtake all the evidence that linked this poor girl to the unfortunate escapade? But, of course, this was not so much a proof of Bettie's presence, as that Helen had purloined the article. But if the handkerchief had been found here and connected with the tragedy it would have cast suspicion upon the innocent.

Should he inquire at the houses in the neighborhood? Probably such a course was his proper one. But suppose no one knew anything? Either her body had been found and an investigation held, or else she had escaped and would be heard from at a proper time. In his doubt he knew not what to do. Sick at heart, discouraged, tired from excitement and overwork and loss of sleep, he shrank from the spot, climbed into the car, and drove straight to Nazareth.

Doctor Coleman was watching for him; and as he climbed from the roadster, took him by the arm and guided him into the bungalow. Mrs. Coleman met him with a steaming cup of coffee and a dainty sandwich. For the first time he realized that he had not tasted food since the banquet, and it was now late in the day.

"Drink this, and eat this light food," she instructed him. "Don't talk now. You will find a hot bath ready in the bath-room. Your bed is ready. Get a few hours sleep; and to-night we will have a substantial meal. Then you can tell us the whole story." Her thoughtfulness, and his great fatigue, brought tears to his eyes; but he followed orders, and hardly touched the bed until sleep blotted out for a time the experiences of the past trying hours.

That night, in the cozy den, he related every detail of the tragedy, to a very attentive audience. He displayed the medal and handkerchief along with the other articles. At the close of his recital, Mrs. Coleman very naturally asked:

"Harold, who is this Bettie Marshal? I shall never rest until I know all about her." And so Harold had another story to tell; and the glow of heart made it an interesting one to tell, and an enlightened one to hear.

"Poor little Bettie!" sympathized Mrs. Coleman. "Can you imagine her feelings, and how she is likely suffering at this very moment?"

"Yes, I know what she is passing through; and I can not help suffering with her," he said, and bowed his head in his hands. Mrs. Coleman went to his side, and like the sister she was, stroked his hair until calm returned. Without sorrows, no great characters can be produced. Moral strength comes through soul reacting against disappointment. The trees of the mountains are remarkable for strength and durability. They stand against the fierce storms which swept in from the frozen North: their resistance made them strong.

At Harold's request Doctor Coleman wrote

a full statement of his disclosures, using no names but Helen's; explaining that he had seen the car and the shot fired, but that they had fled before he could find out more about it. This was enclosed in an envelope addressed to Helen's father, along with a brief note of explanation duly signed by Doctor Coleman. He wished to have it reach its destination without delay, and planned to take it himself to the station to put it into the mail car of the night train. He reached the station in time and handed the letter to the mail clerk, who had come to the door at his insistant knock, with a handful of undistributed mail in his hand. As the clerk crossed the car to renew his labors, the train started with a jerk, throwing him against the row of gaping mail-bags. Unknown to him the one fatal letter catapulted against the rear of the rack and slipped down behind the wooden support. Here it rested for several months, when on overhauling the car, it was brought to light and finally reached Mr. Barnes.

There is in the universe a contingency called Chance; but its possibilities are so rare that we take little note of it in the affairs of daily life. Why his letter, of all the thousands of letters which had passed through the regular mail channels without delay, should meet this fate, is a problem for the experts in chance to adjust.

THE LIBRARY TABLE

Conducted by Professor Leander S. Keyser, D.D., Springfield, Ohio

An Analysis of an Infidel's Book

WHEN Bertrand Russell's book, "Why I am Not a Christian," came to hand, we felt that it might be better not to notice it at all. A reading of it, however, changed our mind. Perhaps we may learn something from the frank statements of an out-and-out infidel. His very positions, candidly expressed, prove the superiority of the Christian religion over the doctrines of infidelity. Surely the unbeliever walks in spiritual darkness. He seems to be quite easily satisfied—indeed, too easily for a rational being.

The lecture comprising this book was delivered in London under the auspices of the National Secular Society, and is issued by the Rationalistic Press Association of Great Britain. Let it be remembered that the infidels of England prefer to call themselves Secularists and Rationalists, and do not seem to relish the name Infidel. No matter what they call themselves, they are vehement enemies of the Christian religion.

Another mark of present-day infidelity, both in this country and England, is that it is almost wholly atheistic. In former centuries it was deistic—that is, its adherents believed that God created the universe and then gave it up to the secondary laws and forces which He had instituted. Nowadays, however, infidels as a rule do not believe even in God. And, moreover, all of them are vigorous advocates of the theory of evolution, and always employ it as an argument against the Bible and Christianity and the doctrine of a personal God.

One cannot help being moved with pity as one reads Mr. Russell's production. What is the very first reason he adduces for not being a Christian? Because, as he says pointedly, he cannot believe in God and the immortality of the soul. Thus the very doctrines that give to Christians the most comfort and inspiration are the ones which this unbeliever discards. Then he enters into an argument against the doctrine of the divine existence.

At this point we desire to spring a few crucial questions upon the atheistic unbeliever. If there is no God, how does it occur that practically the whole human race, heathen as well as Christian, believes in such a being, or a number of such beings? If there is nothing in existence but material substance, how could anybody ever have gotten the conception of God? And why would mere insensate matter in its development cause the vast majority of the peoples and tribes of the earth to believe in supernatural beings? Strange conduct of matter, that! Can something come out of nothing? Since there is in the human mind the idea of God, the only sensible explanation of that idea is that there *is* a God. From a no-God source the conception of God never could have arisen.

Let us put the argument in another way: If there is no God, and if material substance is the only subsistence, then material substance

must be an arrant falsifier, for it has caused the vast majority of the human family to believe that there is a God. In that case the testimony of material substance would be utterly worthless; it would be proved a false witness, and that on a very large scale.

Mr. Russell tries to refute the well-known theistic arguments, taking them up one by one. First he assails the argument from a First Cause. He confesses that, when he was a boy, he accepted this argument. Then he read John Stuart Mill's "Autobiography," and that undermined his faith in a divine Being. In Mill's book he found this statement: "My father taught me that the question, Who made me? cannot be answered, since it immediately suggests the further question, Who made God?"

On the spot Mr. Russell succumbed. At once he gave up his faith in God, apparently without a struggle. "That very simple sentence," he says, "showed me, as I still think, the fallacy in the argument of the First Cause."

But Mr. Russell gave up his faith too easily. He should not have been so precipitate. He should have thought more persistently and thoroughly. It is not the mark of a first-class mind to jump at conclusions. In some important matters it is best to make haste slowly.

The question, who made God? is an old one. It is hoary with age. If there ever was a "mossback" interrogation, that is it. And it has been dealt with again and again by competent theists. Has Mr. Russell never read the works of Flint, Janet, Balfour, Harris, Iverach, Pringle-Pattison and the rest of the great writers on theism? The theistic argument may be stated in this way: There must be an ultimate and eternal something. Since there is something now, there must have always been something. If there ever was a time when there was nothing, nothing could have ever been. *Ex nihilo nihil fit.*

But what must that eternal something have been? If it was only insensate matter, then life, sentiency, mentality, and self-conscious personality never could have evolved from it. But since there are life, sentiency, mentality and self-conscious personality in the world, the only adequate source and ground for them must be an eternal, sentient, personal Being—that is, God. Even the origin and existence of matter, force and motion can really be accounted for only on the theistic basis. Accept the doctrine of an eternal, all-powerful and all-wise personal God as the Uncaused First Cause, and you have adopted an adequate explanation of every phenomenon in the universe from the lowest to the highest in quality and character. Yes, the infidel gave up the argument for a First Cause too easily. Great basic truths cannot be dismissed so lightly.

His treatment of the argument from natural law is hardly worthy of attention. He wants to know why, if there is a God, He ordained just such laws as we find now governing the universe. Our reply is, Because such laws are in harmony with His eternal nature, and He knew that rational beings like us men could live under such a regime and could develop moral and spiritual character and prepare for an eternal destiny of blessedness. The God of Christianity is a God who takes delight in the development and happiness of sentient beings whom He has created in His own image. That, we take it, was a worthy motive for God in decreeing the creation. We know of nothing higher and better than altruistic love, and that is the kind of love that motivates God, according to the teaching of the Bible, which says, "God so loved the world that He gave."

It is strikingly significant that, when Mr. Russell comes to the argument from design for the divine existence, he falls back on Darwin as the man who, he thinks, puts that argument out of commission. Will Dr. Cadman, who recently extolled Mr. Darwin as almost a saint, please take notice. We quote directly from our unbeliever: . . . "Since the time of Darwin, we understand much better why living creatures are adapted to their environment. It is not that their environment was made to be suitable to them, but that they grew to be suitable to it, and that is the basis of adaptation. There is no evidence of design about it."

It has been our painful duty within the last few years to read the literary output of quite a number of outstanding unbelievers, like Joseph McCabe, Haldeman-Julius, James H. Leuba, and Bertrand Russell, and all of them to a man are advocates of evolution either in its Darwinian sense or in its more modern form. We have never found an exception. And, besides, present-day infidelity is crassly atheistic (so different from its deistic form in previous centuries), and in every case evolution is used as one of the supposedly strongest arguments for denying the existence of a personal God. It is also invariably used as an argument against the Bible and Christianity.

But Mr. Russell's attack on the teleological (design) argument is a dismal failure. In the presence of all the proofs of intentionality in the universe, the citation of a few apparent absurdities (like the white tail of the rabbit) simply exposes the lightness and superficiality of the infidel's thinking processes. The cosmos is full of purpose and adaptation. It is im-

possible to believe that eyes and ears are the result of blind nature's efforts to come into line with its environment. The only reasonable view is that the organs were made for the environment and that the environment was arranged for the organs. There must have been mutual integration. One must have been made for the other. The springs, wheels, stem and case of a watch were certainly constructed with an eye to one another and to the purpose of the whole mechanism. A designing Intelligence must be back of and in the adaptability of part to part in the cosmos; and that means God.

Besides, man himself usually works with a purpose, often very pronounced and clear-cut. Mr. Russell, when he decided to deliver his lecture and publish it in book form, must have had a very definite purpose in mind. It is certainly reasonable to believe that the Power that brought man into being and made him a purposeful personality would have possessed at least as much intelligence and purposefulness as the being produced. Again we are led back to the doctrine of a personal God.

Our infidel does his best to demolish the moral argument for the divine existence. This he does, like all his school, by virtually blotting out the distinction between right and wrong. He says that Immanuel Kant "invented" the moral argument. Oh, no! it was used long before Kant's time. It is an age-old argument, but that does not mean that it has lost its force. No one ought to deny that man is a moral being, having a conscience which perceives and senses moral distinctions. If so, how could a moral personality evolve from insensate, non-moral material substance? It would be utterly impossible. It would be another case of getting something out of nothing. Therefore man, since he is a moral being, must have been created by a moral personality —God.

Mr. Russell repeats the old objection so often refuted by writers on theism, that God, if He exists, must be an arbitrarily moral being—that is, He must some time have simply decreed some things to be right and others to be wrong. But that argument is superficial. Whatever God is now He must have always been. Therefore, since He is a truly moral being now, He must have always been a truly moral being. He is eternally good both by nature and by choice. In His absolute being there is the perfect union and integration of the ethically necessary and the ethically free. Therefore He was able to create a universe, and in doing so, to constitute it a moral economy and arena for the activities of moral personalities such as we human beings are. A person who cannot see this truth is incapable of discerning the profound moral argument for the divine existence. His insight into moral reality is defective.

Note the lightsome vein of the unbeliever: "Most people believe in God because they have been taught from early infancy to do it, and that is the main reason."

But here he fails again to go to the root of the matter. You must go back of the early infancy of the child to its parents; then back to their parents; then on back to the first human beings, and ask, Why did they believe in God? How could they ever have gotten the conception of God? Vegetables, birds and animals have no such conception. Yet they live in the same natural environment as man. We repeat, the idea of God must have its ultimate source in God. Mere matter never could have developed such an idea.

More space cannot be given here and now to this infidel book. Our chief object has been to show two facts: first, that evangelical Christians must defend and uphold the Bible against materialistic infidels today as well as against the attacks and travesties of Modernists; second, that materialists, however much they may boast of and parade their learning and scoff at the so-called "ignorance" and "superstition" of Christian people, do not themselves think as deeply and fundamentally as they should.

Meanwhile we cannot help expressing profound regret that the author of this book should use his gifts and influence in an effort to destroy a religion which has given comfort and uplift to many millions of people in the history of the world. Think of the many lives which have been transformed through faith in Jesus Christ. Remember how it transfigured Paul, Justin Martyr, Chrysostom, Augustine, Luther, John Newton, John Bunyan, John Wesley, Rowland Hill, Jerry McAuley, and thousands upon thousands of others. Has infidelity ever saved any one from a life of sin and folly to a life of righteousness? If so, we wonder where and when. Where is its record of "twice-born men"? It has made no such record.

* * *

Prayer is the reinforcement of human endeavor: it is not a substitute for it. There is no true prayer without its answer.—*Rev. R. J. Campbell.*

* * *

Look not with black thoughts on the days departed.
Bitter is patience, but her fruits are sweet.
—*Saadi.*

Random Thoughts on Evolution

NO ANIMAL can function unless it is essentially complete. Each part must be fully formed, and all the parts must so integrate and fit as to work together and complement one another. No so-called intermediate forms could function. Think it through. How could an animal midway between an invertebrate and a vertebrate carry on business? Neither could an animal intermediate between a gill-breathing and a lung-breathing creature manage to exist or even to come into being. Even the cell, which is the unit of life, must have all its complex organisms essentially complete before it can form two cells by mitotic division. On this account the evolution of a new species is impossible.

The following excerpt from *Reason and Evolution,* by George A. Zellers, speaks for itself: "As Galileo found his principal opponents, even enemies, among the scientists, the Aristotelians, of his day, so Newton found the principal difficulty in getting the result of his strenuous and protracted labors before the world amongst the mathematicians and astronomers—in one word, the scientists—of his time. For the Royal Society had the manuscript and discussed the work for several years before it would authorize the publication of the *Principia.* In this way it happened that the law of gravitation was not established as a matter of science until the year 1687."

From this statement we see that it was the scientists, and not only the churchmen, who put obstacles in the way of scientific progress. Yet evolutionists almost invariably represent the people of the church as the only obstructionists and reactionaries in the pathway of science.

Our author previously cited is acute enough to distinguish different things from one another. He says (p. 30): "Growth from seed is one thing, and evolution another." Why, certainly! Anybody ought to be able to see that. Evolution means the transmutation of one species into another, and of all species from one primordial cell; whereas growth from a seed always means reproduction "after its kind." All this is primer plain.

Here is a telling quotation from a little work entitled *Evolution,* by Geddes and Thompson (p. 125): "The new species appears all at once; it originates from the parent species without any visible preparation and without any obvious series of transitional forms."

Cannot these advocates of evolution see that such admissions give their accepted theory the *solar plexus* blow? Why continue to hold on to it when the most obvious facts are against it?

The law of reversion to type is an outstanding law of nature. Many races of men degenerate; yet observe that none of them ever revert to the animal type. Hence none of them ever came up from the animals.

Something quite acute has been said by a recent writer concerning the so-called Heidelberg man, reconstructed from a single lower jawbone found in Germany. It has been said that one-half per cent of him is jawbone, while ninety-nine and one-half per cent is "reconstruction." Rather out of proportion, isn't it?

An incisive writer says the following: "True science always publishes its facts to the world, and invites all possible tests, so that mankind in general may intelligently accept its facts. It asks no one to swallow anything blindly, nor does it ever try to erect a barbed-wire fence around its little potato patch and put up a 'No trespass' sign."

This is the strange way an evolutionist reasons, that scientist being Vernon Kellogg: "Evolution can be only a more or less immediate or detailed explanation of how, granted life, granted matter, granted energy, granted existence of anything at all, and granted an ultimate cause or causes, the form and behavior of things can be and are as they are."

Try to think, kindly reader, how much there is left to explain after you take all those "granteds" for granted. The very things to be taken for granted are the things we want to have explained. Creation will explain them all, and is the only doctrine that will do so. But even with all the things to be granted, evolution fails woefully to explain the present "form and behaviour of things." It cannot explain how life, even if "granted," formed the cell, with its nucleus, its chromosomes, its genus, and its marvelous power of mitotic division. Nor can it make clear to us the mysterious working of the procreative cells which are able to produce offspring after their kind and also produce the numerous and varied kinds of somatic cells. Just as dismal is its failure to explain how the primeval moneron could bring forth all the myriad forms of life as we know them today—if it ever accomplished such an amazing feat; which has never been proved. Just as inadequate is it to ex-

plain how the non-personal could bring forth the personal, the unconscious the conscious, or the non-spiritual the spiritual. No, we cannot account for the cosmos without special acts of creation on the part of a supreme Power able to bring something new into existence. Thus by the testimony of its own deponents, the evolution theory is proved to be deplorably defective.

In Dr. George A. Zellers' book (above referred to) is found a corroboration of what has often been said in this magazine. Here it is: "But, on the other hand, we are obliged to say that, during a life time reaching a bit beyond three score and ten, we have never met an atheist or an agnostic who was not an evolutionist." The present writer cannot duplicate the number of years designated, but he can otherwise parallel Dr. Zellers' testimony. He may add that he has read a large amount of atheistic and agnostical literature.

Here is another statement from Dr. Zellers' analytical book that is worth broadcasting:

"The Creator, in His infinite wisdom, has seen fit to limit variation to varieties within the species, and thus make it impossible that there should ever be an interminable and hideous confusion and mix-up among the living things of the world."

Dr. William Patten, of Dartmouth College, reports some fossils, found in Norway, of creatures resembling horseshoe crabs, which he claims are "the real missing link." They link up the invertebrates and the vertebrates, he says. Of these dogmatic claims Dr. Zellers has the following to say (p. 184):

"Neither he nor his specimen shows how the crustacean was turned inside out, and its outer shell turned into a backbone and an internal bony skeleton . . .

"Then, too, if the horseshoe crab developed into the vertebrate, why do we still have horseshoe crabs? If one of these crabs was changed to a vertebrate, why not all of them, and the species become extinct? In like manner, our enthusiastic advocates of the ape-man theory have never explained how it happened that, if one ape or a few apes were changed to human (beings), why not all of them, and apes become extinct."

Yes, why should one pair of apes take a spurt humanward, while all the rest have remained apes and only apes through all the ages? Or if man and the apes sprang from the same primate stock, what made some members of the ilk evolve into apes, and then stay apes, while others evolved into human beings, and now persist in maintaining their distinct human genus? Surely, if evolution is true, it has done queer things in queer ways.

Reviews of Recent Books

Evidences of the Divine Being. By Rev. E. A. Maness,M.A.,Ph.D. Cokesbury Press, 810 Broadway, Nashville, Tenn. 75 cents.

While the Christian religion is pre-eminently a religion of faith, it also appeals to reason. Christian faith is a faith that is not unreasonable. Therefore we welcome such a book as this, which, in these days of blank atheism in many quarters, sets forth such convincing arguments for the existence of God. The times need emphasis on the theistic arguments. Dr. Maness does his work well. In his first and second chapters (worth many times the price of the book) he vindicates the deductive proof of the Divine Being. We do not see how the rational mind can resist the arguments here adduced by our author. Since there is something now, there must have always been something. That something that has always been must be infinite, absolute, self-existent, etc.; but these are attributes that can be properly assigned to only one Being—God. Let everybody get the book and read it attentively, and he can never afterward be an agnostic regarding the divine existence. University professors, who have turned themselves over to the mechanistic philosophy, ought to read this book.

Science and Faith: The Discovery of the Unknown. By W. G. Radley, B.Sc. Morgan & Scott, Ltd., 12 Paternoster Building, E. C. 4, London, England. 1s. net.

Here we have a useful book. It is timely for England, where the Rationalistic Press Association is carrying on a vehement propaganda to destroy Christianity. It is also needed in this country, where we have both an anti-God and an anti-Bible association. Mr. Radley shows convincingly that there is no conflict between true science and the Christian faith. He goes into many details to make good his contention. He shows that the early chapters of the Bible, which depict the origin of things, are scientific, and are, at the same time, the most rational account of beginnings. With a constant appeal to facts, he proves that evolution has not been scientifically established, and is not an adequate explanation of the existence and phenomena of the world. On the other hand, the Bible gives an adequate explanation of all phenomena. We thank the publishers

for giving us an opportunity to read this timely volume. We wish that the students of our colleges and universities could read it. It is written by a scientist, not a theologian.

Creation and Science. By Professor Glenn Gates Cole, A.M.,Sc.D. The Standard Publishing Company, Cincinnati, Ohio. $1.75.

Dr. Cole is a scientist. He carries the degree of doctor of science. Hence his specialty must be science. Yet he believes that the evidences from the study of nature point to the doctrine of creation for the origination of matter, energy, life, species and man. He cannot see that evolution has been placed upon a scientific basis. Hence his opposition to it is primarily founded on the fact that the data of nature disprove evolution. He presents many arguments for his thesis, and they are strongly put. He knows the principles of logic as well as of natural science, and therefore knows when a fallacy has been committed. His pages abound in quotations from leading men of science, showing how widely he has read on the subject. Many times he shows that the concessions of honest evolutionists condemn their own theory. His analysis of the first chapter of Genesis in detail is one of the best that has yet come to our notice. There is only one thing to criticise in his book—the failure to give the titles of writings from which he quotes, with the pages. This does not mean that we would for a moment question the correctness of his citations, but some rather hypercritical men today treat everybody who does not give all the details as if he were dishonest. But we have every confidence in Professor Cole. He is a professor of science in Wheaton College, a member of the American Association for the Advancement of Science, and of the Pi Gamma Mu National Honorary Fraternity.

Inspiration or Evolution (second edition). By William B. Riley, D.D. Union Gospel Press, Cleveland, Ohio. May be ordered from L. W. Camp, 1020 Harmon Place, Minneapolis, Minn. Paper bound, 75 cents; cloth, $1.50.

It is distinctly encouraging to the cause of evangelical Christianity that this book has run into the second edition. Dr. Riley's main thesis of the first chapter is: "The Bible—Is It an Evolution or an Inspiration?" By irrefragable arguments Dr. Riley proves that the Bible cannot be accounted for by the theory of evolution. That being true, evolution fails to explain one of the most dominant and vital facts in the history of the world. If it fails so dismally here, it is reasonable to believe that it fails all along the line. In another chapter Dr. Riley shows that the theory of evolution tends to atheism; in another that it tends to anarchy. The intolerant attitude of the evolutionists in trying to *force* the teaching of evolution upon our public, tax-supported schools is vividly set forth by this keen writer. The sinister effect of evolution on civilization constitutes another vital chapter in this book. Modernism also receives attention in a forceful chapter. A vast amount of information has been accumulated by Dr. Riley in the composition of his book. Again and again he proclaims his love for true science. It is not *science* to which Dr. Riley and his fellow-workers are opposed: it is the *unproved theory of evolution.* Let that fact be stated over and over again until it soaks into everybody's mind.

A Syllabus of Lutheran Church Policy. By Conrad Emil Lindberg, D.D.,LL.D. Augustana Book Concern, Rock Island, Ills. $1.00.

The author of this book is one of the greatest theologians of the Lutheran Church in America. His two books on Christian Dogmatics and Christian Apologetics are works of great learning, and are as sound in doctrine as they are erudite. The writer has used them as textbooks with great satisfaction. The present book on church government is of a like character, except that it deals with a simpler subject, and hence does not need so profound a treatment. The author first gives an account of the history of church polity from New Testament times to the present time—a most valuable contribution. Then he traces the various forms of church government that exist today. "The Concept of the Church in General," "The Office of the Ministry," "Biblical and Churchly Names of the Officers of the Congregation," "General Church Government," "Representation in Church Government"—these are suggestive titles for all branches of the Christian Church. The rest of the chapters and the appendices set forth the polity of the Augustana Synod of the Lutheran Church, but they have their value for others who desire information. While the book is informing for general readers, it is especially adapted for a textbook in theological schools and for the officers of synods, conferences, districts and congregations. We certainly are delighted to recommend it.

Know Your Bible? By Amos R. Wells, LL.D. W. A. Wild Company, Boston, Mass. $1.00.

Our good friend of many years, Dr. Amos R. Wells, has written many books of many kinds, and all of them of the good kind. A number of years ago we read several of his stories, which were among the best we ever

read, all of them having plenty of movement to hold one's interest, and good, though not overdone, plots, and all of them teaching a good lesson without any wearisome preachment. His books of poems also have the right sentiment and the right jingle. Dr. Wells knows and loves the Bible above all books. He knows it so well that he places all his trust in the Christ which it sets forth as the Saviour of the world. We have never found a false spiritual or doctrinal note in any of his books. The present book is a very useful one. If you are not "dee—lighted with it" at first, as the author puts it, you will be when you come to use it, which we hope you will do. What is its purpose? To make Bible study as interesting as play. It contains 1500 questions and answers and 21 topical quizzes covering the entire Bible. The first 96 pages contain thirty series of questions. Then follow the answers, covering pages 97 to 129. Then come several pages of "Topical Quizzes." Our suggestion would be: first, to try to find the answers to the questions by going right to the Bible yourself, perhaps making use of a concordance or Bible textbook, to see how many of them you can find by your own efforts. Take plenty of time. When you have tried long enough, and not till then, turn to the back of Dr. Wells' book and see what the right answer is. We fancy that the quizzes will get you going. You will also want to read the author's preface, "Prepare for a Shock," and then you will conclude that Dr. Wells is as witty as he is wise.

Dr. Harry Emerson Fosdick's Book: "The Modern Use of the Bible:" A Review. By I. M. Haldeman, D.D. Bible Institute Colportage Association, Chicago, Ills.

There are two ways to discover what Dr. Fosdick teaches in his book, *The Modern Use of the Bible*. One is to read it for oneself. This is probably the fair way, but also the dangerous way; for Dr. Fosdick has such a subtle and ingratiating way of putting things that it is not always easy to know just what he means and thus distinguish between truth and error. In some places he will write like a full-toned Christian; then he will run off on a tangent with a very acute angle—so acute, in fact, that you hardly know where the departure began. Thus many people will not believe you when you tell them about Dr. Fosdick's heresies. So another good, and the safer way, is to read Dr. Haldeman's book; for Dr. Haldeman has an acute intellect, and is able to separate truth from error. Besides, he classifies Dr. Fosdick's heresies in good order, massing together his various utterances, so that the reader can see just how wide is his departure from the plenary Christian faith. Much as Dr. Fosdick seems to gird at theology, he has a theology of his own, and it requires a person somewhat versed in theological lore to detect his heretical notions. As far as we can see, from reading Dr. Fosdick's book carefully and also Dr. Haldeman's review, the former's theology agrees with the mysticism of Ritschl who tried to measure all truth by his "experience," which, when really analyzed, was not experience, but rationalism. Dr. Haldeman's book is a thoroughgoing *exposé*, yet it is not abusive, albeit he speaks in plain language.

A Manual of Christian Beliefs. By Edwin Lewis. Charles Scribner's Sons, 597 Fifth Avenue, New York. $1.50.

The author of this book is professor of Systematic Theology in Drew Theological Seminary, Madison, N. J., which is a Methodist school. We wish we could give it our endorsement without qualification. Of course, it contains many good things. It presents strong arguments in favor of the theistic world-view and against the mechanistic view. But it is inoculated through and through with Modernism. Hence it is not true to either the evangelical or the Methodist basis. This is certainly a serious charge to make against a professor in a Methodist theological seminary; but we know whereof we affirm, because we know that Methodism was founded upon the plenary teaching of the Bible. Note this (p. 24): "Much that is said about God in the Old Testament cannot be accepted by the Christian," etc. And this (p. 31): "The first man did not appear suddenly, a perfect being in complete possession of his powers, but he came as the climax of a long process which involves him, at least as respects his body, in the animal creation." Yes, evolution! Where does the Bible ever intimate in the remotest way that man is a scion of the animals? Nowhere. Why could not Adam find a helpmeet among all the animals? Why did God have to make a mate for him from his own seminal being, so that she would belong to the same genus as he? Thus the book is un-Methodist, un-evangelical, un-Biblical. The Bibliography is nearly all modernistic.

The Crisis in American Lutheran Theology. By Vergilius Ferm, M.A.,Ph.D. The Century Co., New York and London. $3.00.

A documentary history is what this work might be called. It is a historical survey of the Lutheran Church in America from its beginning to the time of the notable division of the General Synod and to the formation of the

General Council in 1867. On the title-page the work is called "A Study of the Issue between American Lutheranism and Old Lutheranism." The reason we call it a documentary history is because many historical documents have been consulted by the author, cited either in the text or in footnotes, and extensive quotations are made. In all cases the exact *locus* is given. Thus no one can question the correctness of the quotations, because they can always be checked. The original sources are everywhere cited and appealed to. All this gives one confidence in the thoroughness and honesty of the author.

Dr. Ferm commands a facile and elegant literary style. Even the quotations seem to take on an unusual smoothness in his way of handling them. He wields the pen of a ready writer. There can be no doubt that he has made every effort to be impartial. Still, we do not believe he wholly succeeded in disguising his sympathy with a species of liberalism and unionism that at certain times came to the fore in several periods of the history of the American Lutheran church. Apparently he quotes with approval Dr. A. C. McGiffert's liberal interpretation of Spener's attitude toward the symbols of the Lutheran Church (pp. 5 and 6, footnote). We do not believe that McGiffert is correct. He interprets Spener according to his own subjective ideas. Here and there, too, his sympathy with Dr. S. S. Schmucker's modified Lutheranism seems to crop out. However, for the most part Dr. Ferm aims to be fair and impartial, and tells the story of the change from a modified Lutheranism to a full-toned confessional Lutheranism in a most interesting way. He concludes his survey in these significant words, which are historically true: "Conservative Lutheranism has won, and 'American Lutheranism' was buried in the debris of outworn and outgrown vestures of an earlier day." Yes, that is what happened, and that very fact has saved this section of the Lutheran Church, now happily reunited, from the modernistic virus that has inoculated such large portions of the Protestant Church of America today. To all students of ecclesiastical history, no matter what may be their denominational affiliations, this work will be of signal interest.

Jesus and the Jury. By Ashley Day Leavitt. The Pilgrim Press, Boston and Chicago. $1.

The value of this book consists in the fact that the author shows that our Lord's twelve apostles were the best kind of a jury—twelve "men staunch and true." They were not experts, but were chosen from the common people. Just as today, "It is the end of the British constitution to get twelve honest men in the box." The same is true in America. Hence the verdict of the apostles, who were most closely associated with Jesus, would most likely to be the correct one; and they pronounced Him "the Christ, the Son of the living God." There are a few expressions in the book that make us hesitate, and the latter part of it seems to us a little abstract or obscure. The author speaks of Christ's "belief about Himself" and of "His faith." These are at least un-Biblical expressions. Yet what he says on pages 14 and 15 seems to set him against the modernistic vogue: "There are those who ignore or deny certain of His claims and still profess to respect Him." In this sentence and some others he certainly means to expose the inconsistency of the modernistic position.

The Concordia Cyclopedia. Edited by L. Fuerbringer, D.D.; Th. Engelder, D.D., and P. E. Kretzman, Ph.D. Concordia Publishing House, St. Louis, Mo. $4.50.

It gives us pleasure to commend this monumental work. It contains much information that can be found only by going to many sources—too many for one man even in a lifetime to consult and digest. It is, indeed, what it describes itself to be in the sub-title, "A Handbook of Religious Instruction, with Special Reference to the History, Doctrine, Work, and Usages of the Lutheran Church." Of course, we have not been able at this date to read all the articles, but we have read enough to feel enthusiastic over the solid value and thoroughly sound evangelical character of the work. Naturally we turned to the article on the person and work of Christ. Nothing could be more satisfying to the Christian soul and to the mind and heart of the evangelical theologian. In such a Saviour, the One depicted in the prophetic and apostolic Scriptures, we feel that we can entrust our all for both time and eternity; and just such a Lord and Saviour the world needs. How profoundly and yet how simply the doctrine of the substitutional atonement is set forth. The firm position on the divine inspiration of the Bible meets with our entire approval; it upholds the blessed doctrine of plenary inspiration, and yet denies that this means a mechanical process. God used His chosen writers as free personal beings, not as stocks and stones or mere automata. What a satisfactory article is the one on "Arianism," showing that the author did real historical research work. The article on the incarnation of the Son of God is all that could be desired. The person and work of

he Holy Spirit are given sufficient space, not nly in the special article on His person, but lso in the articles on conversion, regenera- ion, sanctification, and the means of grace.

In reciting the history of the United Lu- heran Church in America we find the effort o be fair and kind, with no criticisms. The ook is a mine of information. Nearly every ubject pertaining to religion receives more or ess attention. Most of the great historical characters of church history are treated bio- graphically, and quite a number of prominent living Lutheran theologians are briefly sketched. In some of these sketches a few minor errors may occur, but they are not of great impor- tance, and, if attention is called to them, or any other errors, the editors graciously say that they shall be glad to correct them in fu- ture editions of the work. A few slight re- flections are made on the former General Synod that some people may not fancy; but even here the writer gives the correct historical data, and shows just how that body, now merged into the United Lutheran Church, came to a full confessional subscription as a Lutheran body.

Our readers may wonder why we give so much space to a Lutheran work. Our reason is that we believe many other people will be interested in having in their possession a Lu- theran cyclopedia that will give them so large an amount of useful information, Lutheran and otherwise. Surely this work ought to be in the library of every theological seminary in the land.

Penn's Lutheran Forerunners and Friends. By Rev. John William Richards. The Lutheran Book Concern, Columbus, Ohio. 75 cents.

This story takes us back to two hundred and fifty years ago in American history. It tells the story of the help that Lutherans gave to William Penn in the settlement of the great State of Pennsylvania. They were of great as- sistance to him, and always fell in with his ideas of treating the Indians humanely and trying to give them the gospel. The facts are presented in an interesting way. We believe that they could have been told with just as much interest and with the use of less space if the story part had been omitted. In this case it seems to cumber the narrative.

* * *

Additional Book Notes

It certainly gives us pleasure to recommend a couple of booklets by our editorial colleague, Professor T. C. Horton, Superintendent Emeri- tus of the Bible Institute of Los Angeles, for- merly editor of *The King's Business,* now an associate editor of this magazine. The first book is *Outline Studies in the Epistles of John.* Order from the Author, 4150 Chestnut Ave., Long Beach, Calif., 50 cents. Brother Horton is sound in the faith. He believes that the Apostle John wrote the epistle ascribed to him, and that he was divinely inspired. He first gives some introductory facts as to the author, the date and the purpose of the epistle; then an articulated outline; then a series of lessons in which the epistle is studied in detail. Added to this excellent analysis are outlines of the second and third epistles of John.

Professor Horton in another booklet treats the epistle of Jude in the same thoroughgoing way. How he illumines this rather strange and difficult letter, showing that it is of the high character entitling it to be included in the Biblical canon. The price of this brochure is 25 cents.

The Bible Institute Colportage Association, 843-845 North Wells Street, Chicago, has is- sued, in its "Evangel Booklets" series, another sweet and touching story entitled *With Ever- lasting Love,* by Elzoe Prindle Stead. "As they stood there, their souls were knit together, for both had come back from the far limits of a far country—back through everlasting love." Thus ends the story of two lives which were won back to Christ by love. 10 cents each; 12 for $1.00.

The Biola Book Room, 536-556 South Hope Street, Los Angeles, Calif., has issued, at 5 cents per copy, two tracts by Dr. A. C. Dixon, who was a Nestor in the defense of orthodoxy in his day. The first is entitled, *The Whole Christ and the Whole Bible for the Whole World,* and is a vigorous vindica- tion of Christ and the Bible. The second tract is, *Myths and Moths of Criticism.* Here the author vividly depicts the mythical char- acter of the rationalistic treatment of the Bi- ble, showing how its authors bend and twist the Biblical history to fit it into their subjec- tive views.

A large paper-bound book, entitled *The Keswick Week,* has come to us from Marshall Brothers, Ltd., 24 & 25 Paternoster Row, E. C., London, England, whose American Agents are W. P. Blessing Company, 63 East Adams Street, Chicago, Ill. 3s. 6d. It contains the addresses and Bible readings of the great con- vention at Keswick, England, in 1927. The account of this conference of choice spirits, as given by J. Kennedy Maclean, indicates that it was a memorable occasion, a time of great

spiritual uplift, a kind of present-day Pentecost. As one reads the various addresses, one feels his spiritual nature stirred to the depths. It is true, in reading some of them, one realizes that there is a good deal that is commonplace in thought and manner of presentation; but the object of the meeting was not to say smart, witty and epigrammatic things *a la* Fosdick, but to emphasize spiritual realities and experiences—a purpose which certainly was realized by those who were there, and which can be shared in part by those who will read this volume. There is little that is controversial in the book; yet we were made glad to note that Mr. George Goodman upheld so positively the authority of the Holy Scriptures and the Christ of the Scriptures (pp.21,22).

A recent book by a well-known Modernist goes under the title of *Those Disturbing Miracles*. But the book is more likely to be "disturbing" to the faith of many people than are the miracles depicted in the Bible. Take the miracles out of Christianity, and what would be left? We think every reasoning mind ought to see that it would be destroyed. Indeed, we should like to know how God could have given a special revelation of Himself to men, as He has in the Bible, if He never performed any acts above and different from the regular order of nature. God had to manifest Himself to some one in a special way, which we call supernatural or miraculous. If He did perform the miracles ascribed to Him in the Bible, then we have a clear and definite divine revelation. If He never did perform any wonders above the natural order, we might as well go back to the old days of Deism in the seventeenth and eighteenth centuries. In fact, without the miraculous, we are all at sea religiously. With the miracles, we have a sure guiding star and compass, and can readily find our way.

Every one would be profited greatly by getting and reading a brochure entitled, *The Power unto Salvation,* consisting of a collection of addresses delivered in commemoration of the four-hundredth anniversary of the translation of the English Bible, issued by the Concordia Publishing House, St. Louis, Mo. Price, 20 cents. The following are the titles of the addresses: "What Would we do without the Bible?" "How did we Get the Bible?" "Luther and Tyndale," "The Enemies of the Bible will not Prevail," "What are you Doing with Your Bible?" These essays are certainly most refreshing, especially in these days of lax views about the divine inspiration and authority of the Word of God. Professor Martin S. Sommer's article on, "How did we Get the Bible?" is a strong presentation, written with genuine feeling as well as with convincing logic.

A booklet of 64 pages entitled, *How Long to the End?* by Philip Mauro, deserves careful reading by all people. Mr. Mauro examines world-conditions in a detailed and thoroughgoing way, and shows that there are many indications of the approaching end. He would not want to make a definite prediction, but he believes that prophecy is being rapidly fulfilled. The book may also be read as an admonition for people to be ready when "that great and terrible day of the Lord" shall actually arrive. The author's analysis of Militarism, Bolshevism and Modernism as marks of the last days is very keen, and should be gravely considered.

In previous issues of this journal we have called attention to Ernest Gorden's eye-opening book, *The Leaven of the Sadducees,* which is a most searching exposé of the methods of the liberalists, especially in robbing orthodox people of their churches, schools and property rights, whenever they can find a way to accomplish their purposes. Taking advantage of legal technicalities, they have often actually taken over, bag and baggage, the properties of orthodox people. If you have not read Mr. Gordon's book, we advise you to get it now, and mull it over in your mind, and see whether hereafter, if you have anything to do with church property, you will not make its title legally secure, so that it can never be diverted from its intended purpose by crooked legal procedure. The book is published by the Bible Institute Colportage Association, 845 North Wells Street, Chicago, Ill. Price, $1.50.

Morgan and Scott, Ltd., London, E. C. 4, have published a booklet by John Cook with the title, *The Living Word and the Living God: How it Came to Us.* This booklet is an excellent foil to those critics of the Bible who try to account for it on merely human and natural principles. The author accepts the doctrine of true divine inspiration. On this basis he is able to give an adequate account of "how we got our Bible." The price is sixpence, net.

Another valuable pamphlet is Rev. George A. Cooke's *Science and Religion, or Evolution Unmasked,* with the imprint of the Pentecostal Publishing Company, Louisville, Ky. Mr. Cooke is a little drastic and uses some forcible language, but, with it all, he puts up a stout argument to show that evolution is only a speculative philosophy, not an established science based on proven facts.

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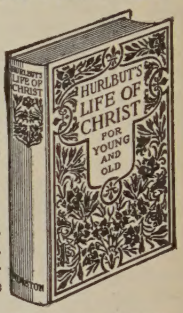

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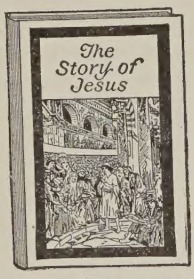

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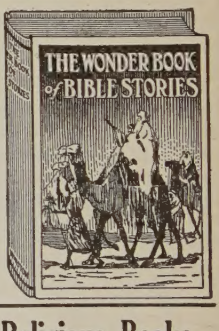

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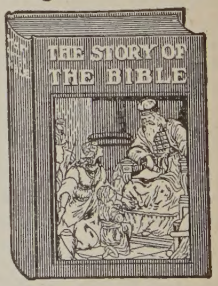

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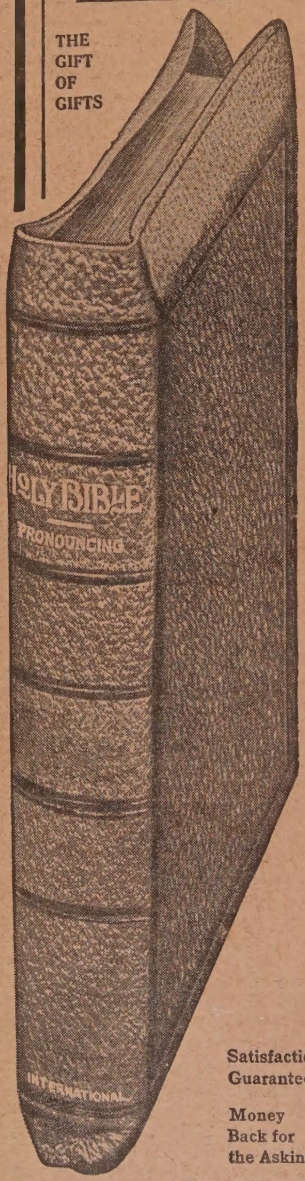

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15 And the LORD God took the man, and put him into the garden of Ē'dĕn to dress it and to keep it.

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